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THE MISSIONARY HERALD

JUNE, 1885.

VOLUME LXXXI.

NUMBER 6.



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BOSTON

Published by the American Board of Commissioners for Foreign Missions
CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRINTED BY STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, \$1.00. Address CHARLES HUTCHINS, 1 Somerset Street, Boston, Mass.

American Board of Commissioners for Foreign Missions.

Mission Rooms, Congregational House, Boston, Mass.

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THE *MISSIONARY HERALD*, published monthly at \$1.00 per year.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

"Concert Exercises" and Leaflets for free distribution may be obtained at the Mission Rooms.

The *MISSION DAYSPRING*, for children, published monthly by the American Board and the Woman's Board of Missions at \$3.00 for 25 copies; \$1.50 for 10 copies; single copies, 20 cents.

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THE
MISSIONARY HERALD.

VOL. LXXXI. — JUNE, 1885. — No. VI.

EIGHT MONTHS. — The financial record does not improve, — the total receipts for the first eight months of the year being about \$8,000 less than those of the corresponding months of the previous year. The deficiency from the gifts of the living is over \$28,000. Now is the time, before pastors and churches take their summer vacation, for a vigorous presentation of the foreign missionary claims from the pulpit, accompanied by a generous response from the pews. Special offerings, as we draw near to the close of seventy-five eventful years, will be eminently appropriate and most gratefully received.

OVER 1,200 of the large colored lithographs of the *Morning Star*, with a certificate attached, have been disposed of, but there are hundreds of Sunday-schools and individuals not yet supplied. Now is the time to secure this most appropriate ornament for your Sunday-school room. Please send your order, with fifty cents, to the treasurer of A. B. C. F. M., and a copy will be sent by return mail.

WERE the world truly Christian there would be a universal chorus of thanksgiving over the fact that England and Russia have agreed to submit their present disputes to arbitration, though, perhaps, some may say that had Christian principle dominated the world these disputes would never have arisen. It would be a calamity the like of which has not occurred in recent history, should these great nations let loose the demon of war, involving, as they surely would, other nations with themselves, in a protracted and desperate struggle. It is painful to see in how many cases the public press, on both sides of the Atlantic, has sought to precipitate a conflict by appeals to pride and prejudice and false notions of national honor. It is a hopeful sign of the times that the British government, while making every preparation for the defence of the interests of the nation, has had the courage to withstand the taunts and threats of the war party, and has chosen the arbitrament of peace rather than that of war. We trust that He who hears the prayers of his children and who interprets their supplications according to their spirit, has seen that the petition, "Thy kingdom come," can be best answered by so leading princes and statesmen that the threatened conflict shall be averted. To His name be the praise.

THE three Woman's Boards of Missions are cordially uniting with the American Board in the furtherance of the "Children's *Morning Star* Mission," each of them having pledged a generous share for the work. The Woman's Board of the Interior will also continue to support, as it has done for some time past, the Girls' School on Ponape, with the two teachers, Misses Cathcart and Fletcher, and the Woman's Board, Boston, will still support Mrs. Pease. The Hawaiian Woman's Board takes a good share in the work in maintaining Miss Palmer. While the American Board appeals to Sabbath-schools, the several Woman's Boards should receive all the funds contributed by the mission circles within their respective districts, in order to enable them to fulfil the pledges they have already made. We are happy to report that the interest in this *Morning Star* Mission seems to be on the increase, and we trust that the young people in all parts of our land will have a permanent share in the enterprise.

LETTERS, forwarded by a chance vessel, have been received from Mr. Rand and Miss Fletcher, of Ponape, the last date being February 12. All were well, and the work was fairly prospering. The Girls' School of Ponape had more pupils than Miss Fletcher could well attend to. They were anticipating the arrival of the *Star*, and were most anxious that some one should come to assist Miss Fletcher in the school.

THE Seventeenth Annual Report of the Woman's Board of Missions, Boston, which has just been issued, gives an impressive view of the wide and noble work done by this organization for foreign missions. There is here a record of 22 Branches, embracing 978 Auxiliaries, and 640 Mission Circles, bringing the parent society into close relations with about 1,000 churches. The receipts for the year amounted to \$117,658.65, and it has on its roll 88 missionaries from this country, with 9 assistants, 85 native Bible-women, 29 boarding and 171 village schools. This work has been carried on, both at home and abroad, in hearty coöperation with the American Board. All friends of missions may well rejoice in the energy, wisdom, and Christian zeal which have been displayed in the organization and management of the various Woman's Boards of Missions.

SOME of our friends may have odd numbers of the *Missionary Herald*, previous to the year 1821, which they would be willing to send us for use in completing a few sets of the magazine, which we should be glad to give in response to the numerous calls for libraries connected with colleges and other institutions where they are much desired. We have a supply of the numbers since 1821.

WE referred last month to the method employed by the Sabbath-school of the Central Congregational Church, Brooklyn, New York, in gathering its contributions for the "Children's *Morning Star* Mission." In response to an inquiry, Mr. W. C. Peckham, the superintendent, writes that the gifts already amount to \$358. This was the "banner school" in giving for the building of the vessel, and the present offering for maintaining the "*Morning Star* Mission" is proportionately much in advance of the former record. It is not surprising that the superintendent adds: "We are very happy about it." Others are happy too.

WE gratefully acknowledge many responses received to our request for counsel as to the expediency of publishing a volume of Mission Stories made up from the pages of the Young People's Department of the *Missionary Herald*. These responses unanimously approve of the publication of such a book, most of them urging us, in very warm terms, to proceed with the undertaking. We are glad to announce that it has been resolved to prepare the volume, and it is proposed to issue it in the early autumn, in season for the next Annual Meeting of the Board.

DEFINITE notice as to the Annual Meeting of the American Board will appear in the next number of the *Herald*; but it may be well to state here that the meeting will commence on Tuesday, October 13, at 3 o'clock P. M., in Tremont Temple, Boston.

THE Misses Leitch, of Ceylon, ask for special prayer with thanksgiving from friends at home in view of the fact that within the past year fifty-two persons have united, on confession of faith, with the churches connected with their station, while there are now one hundred and fifty who are inquiring for the way of life.

A NUMBER of conflicting rumors come to us concerning affairs in Umzila's country, and the only point in which they agree is in affirming that Umzila himself is dead. Yet there are those on the coast who have their doubts on this point. Messrs. Wilcox and Ousley were told by the Makwakwas that Umzila had been dead for two years, but that the fact was kept secret by the chief men until his successor, Maganduzi, was firmly established. Mr. Richards writes of an interview he had had with Mr. O'Neill, Her Majesty's consul at Mozambique, who believes that Umzila died about six months ago; that his eldest son who succeeded him was immediately assassinated, and that the whole land is now suffering from civil war. The Swiss missionaries in the Transvaal have also written home that they have been led to believe, from communications received by way of Delagoa Bay, that Umzila is dead.

The Natal Mercury says that Consul O'Neill reported, on his arrival at Durban from Mozambique, that there are two expeditions now on their way to Umzila's kraal. The first is a special commission dispatched by the Portuguese government, which landed at Chiluan, went across the mainland to Sofala, and so inland. The object of the expedition is not clearly defined. The other expedition, led by a major of the Portuguese artillery, is connected with the "Ophir Company," which was incorporated at Lisbon last year. Its object is to obtain permission to open anew the celebrated ancient mines at Manika. What effect the death of Umzila, if the rumor of his death shall be verified, will have on these expeditions remains to be seen.

REV. MR. CLARK, of Prague, reports the reception of eight more persons who were formerly Romanists into the Free Evangelical Church of that city, making twenty new members since the beginning of the year. Two of these eight are the first fruits of God's blessing upon the copy of the New Testament, which a strolling pedlar carried into a village, an account of which was given in the *Herald* of September last.

REV. MR. BRUCE, in forwarding the report of the Maratha Mission for the last year, compares the record of the twenty-three churches of that mission with that of the 4,092 Congregational churches in the United States given in the last Year Book. The additions in the mission churches have been a little over ten per cent. on their membership, while at home the percentage has been a fraction over four per cent. Dividing the amount contributed by the value of a day's labor, it appears that the church members in the Maratha Mission have contributed during the year, on an average, over thirteen days of labor. It will be a good problem for many in this country to work upon, to find how their rate of giving compares with that of these men and women so recently out of heathenism.

THE students of the life of Paul who have followed the recent International Lessons, showing how the Apostle was brought before rulers, will be interested in an incident which comes to us from India. A Brahman convert to Christ was arrested while preaching in the midst of a crowd, and taken before a native prince. When asked why he had not obeyed the orders to be silent, he boldly replied: "Your Majesty, I was greatly desirous of meeting with you, but had not the money wherewith to bribe the attendants at your court; but, by disobeying orders, I now have obtained my heart's desire." And so he preached the gospel to the prince, and was gladly heard.

STATISTICS of Christian work in Japan during the year 1884, which are approximately correct, have appeared in the Christian newspaper published by Mr. Kosaki, of Tokio. The total number of Protestant churches is put down as 120; church members aggregate 7,791, a gain of 2,200 during the year. The largest church in the Empire is that at Imabari, of which Mr. Ise is pastor, having 410 members. This church also reports the greatest gain in membership within the year, having received 195 new members. The church at Annaka has received during the year 113 members. The city of Tokio is reported as having 29 churches, with 2,279 members. The money contributions of the native Christians for the year are reported as 18,220 *yen*, which is a gain over the preceding year of 2,382 *yen*. This report is most encouraging. It will be seen from the letters from the Japan Mission, on another page, that, while there is no marked revival like that of a year ago, there is still a continued interest and a steady growth of the evangelical work in all sections of the Empire.

PERHAPS the most urgent call for missionary reinforcements at the present time comes from the North China Mission. Peking, the capital and chief city of the Empire, is now left with Dr. Blodget as the only ordained missionary of our Board. Mr. Pierson is also the only ordained missionary at Pao-ting-fu, where a most promising work has been begun in the midst of a great population. Two ordained missionaries, one of them mainly occupied with the medical work of the mission, are all we have in Shantung, where enough openings for Christian labor already appear to constitute an independent mission, if they were adequately manned. Three ordained missionaries ought to be on their way to these fields within four months. Are there not young men in the land who can understand this call, and who will joyfully respond to it?

FROM a missionary, as well as from a philanthropic, point of view it is a matter of great rejoicing that France and China have been able to arrange terms of peace. The conflict has been of little credit to the French nation, and the terms of settlement are no more advantageous to her than were those open to her months before the recent defeat of her forces. The only anxiety that now arises in connection with the matter is lest, free from engagements in Tonquin, the French may send their ships and their troops to subdue the Malagasy. It is clearly the purpose of the French government to enforce its claims in Madagascar, and it is evident that a large army and a prolonged effort will be needed to accomplish anything effective against the Hova government. We are sorry to see that the new French Minister of Marine is the Admiral Galiber who was the French representative at Tamatave, who behaved so badly at the time of the French attack on that port.

SINCE the report given in the last *Herald* of the special religious interest at Constantinople in connection with the preaching of Rev. Dr. Somerville, we learn that the interest has continued, both in the city and in the neighboring towns. Mr. Dwight writes that at a service held in the Verdi theatre, in Pera, Dr. Somerville preached to five hundred or more Armenians, presenting faith in Christ alone as a test of Christianity. Since then, Dr. Somerville has visited Nicomedia and Baghchejuk, holding many services. Eight hundred were present in Vlanga and in Hasskeuy on the last Sunday in March, and the following week Dr. Somerville was to go to Adabazar, and afterward, by way of Salonica and Volo, to Athens. His labors have been eminently useful in arousing attention and in inciting to new consecration among the church members. On another page will be found a translation of a striking article in the leading Armenian paper, in which the editor comments on the work of Dr. Somerville, and calls for the preaching of the Gospel by their Armenian vartabeds. Our brethren in Constantinople and vicinity are greatly cheered by the awakening which they witness all about them.

ALL recent testimonies received concerning the people of Bailundu and Bihé confirm the belief entertained when the mission of the American Board in West Africa was planned, that it is one of the superior races of Africa for which we are to labor. Mr. Arnot, from whose journal of 1884 extracts are given on another page, has visited all the tribes from Cape Town to the Zambezi, and thence to the West Coast, and he made this entry in his journal as he approached the region where Messrs. Sanders and Fay were located:—

“I am now in Bihé territory, and mark a decided change for the better in the outward appearance of everything. Every one is well dressed: the men wear hats and coats and a rather long cloth kilt; the women wrap themselves in cloth from the armpits downward, bright grotesque patterns being the rage amongst them. Their houses are square and well built, with hinged doors and native-made iron locks; all, of course, in imitation of the Portuguese. Their gardens are large, well tilled, and neatly furrowed, quite like our own fields at home. They are sadly given to drink and immorality, it being an undeniable fact that those tribes which live near Europeans and imitate them are more depraved in their manners than the tribes of the interior.”

A PERIL IN JAPAN.

WHILE every disciple of Christ would rejoice to see Japan taking with sincerity the stand of a Christian nation, it is far from desirable that she take that stand simply from political motives. There seems to be, at the present time, some danger that the Empire may be led to call itself Christian solely from its desire to enter into the comity of Christian nations. We have seen the translation of an article, which appeared recently in a native newspaper, the *Fiji Shimpō*, the first reading of which suggests a doubt whether it was written seriously or in sarcasm. It is, however, exactly in the line of much of the reasoning that is now presented to the Japanese people, some of it in soberest earnest. This paper argues that the relations between the Japanese and foreign nations are not satisfactory, and that the needful thing is that the Japanese accept the professed belief, and wear the religious uniform, of others. It asks: "Is it not very expedient, for the present, to make Christianity one of our professed beliefs, whatever may be our individual faith? . . . We cannot persuade believers in Shinto to change their views, but we can tell them that they should regard the prevalence of Christianity in our country as an event occurring in the natural course of things, and refrain, for the sake of the country, from making any disturbance." The object is simply to commend themselves to those who hold the religion of the Western world, and so bring Japan into the family of nations which are called Christian. It is boldly admitted that this is nothing more than a political device, for the article expressly says: "We do not propose that the majority of our countrymen should become Christians. A small number, one for every hundred, will be sufficient. All that is required is the assumption of the title of a Christian country."

All this is sad enough; especially is it sad to find that men who are intelligent on most points have such an utterly inadequate conception of what the Christian faith is. And it would be a sorrowful day for Japan if the nation, under any such notion of expediency, should be led to claim hypocritically the Christian name. It would surely prove a most unfortunate set-back for the true faith of the Gospel within the Empire. The old Roman world was willing to place the statue of Jesus in its Pantheon, but our Master wants no place there. He is nothing if not supreme, and the service he calls for is not one of profession, but of the heart. The people who call themselves by his name, as an expedient for their own advancement, will not, by so doing, either win his approval or contribute to his honor.

A recent story is told of a Christian preacher, in one of the prefectures of Japan, who, at the conclusion of his discourse, was about to retire, when one of the audience inquired of him whether it was a true report he had heard that a certain prominent official was about to embrace Christianity. On being asked why he put the question, the reply came that if this well-known leader had become a Christian, the speaker intended to take the same step and be baptized. It was well that the man was told on the spot that his duty was not to be determined by what another person had or had not done. This lesson is just now needed by many in Japan. The fact that prominent men within the Empire are

changing their attitude toward the Christian faith may well arrest the attention of all the people, and lead them to inquire as to the truth of the new religion. If they do inquire candidly and humbly they will find in the Gospel a light and power not of men, and we may hope that they will be led to a hearty acceptance of Christ as their Saviour and Lord. Viewed in this way, the favor shown to Christianity by many leading minds in Japan is most hopeful, yet we should pray most earnestly that whatever profession of Christianity is there made may be sincere and from the heart, and that God will open the eyes of the people to see both the sin and the folly of consulting worldly expediency in the matter of their religious faith.

A WORKING CHURCH OF CHRIST IN CAPPADOCIA.

BY REV. JAMES L. FOWLE, CESAREA, TURKEY.

[The following account of the annual meeting of the Evangelical Church of Cesarea was not intended for publication by the writer, but it presents such a good illustration of the working of the churches established by our missionaries, but now self-supporting and presided over by native pastors, that we give the account in this place, though somewhat abridged. — Ed.]

FOR many years it has been the custom of the Evangelical Church of Cesarea to hold, in January, a meeting that is partly social and partly for business. It was my privilege to attend such a meeting on Tuesday evening, January 20, and I wish that friends in America could have been there with me. If they could not have understood the language used, they would have recognized the warm, genial, Christian spirit that was manifested in form and feature, in look and tone — the common language of Christian culture and Christian love.

The first report presented was that of the deacon, who distributes the charities of the church. He reported that the poor of the church were fewer in number and in needs than ever before; that the cheapness of living, combined with the conscientious efforts of the poor themselves, had enabled most of them to get on without help. As a rule, the assistance granted has been given toward house-rent or in cases of sickness, and it has been the constant aim of the committee to so give as not to pauperize.

This report was followed by that of the Young Ladies' Society, an organization somewhat less than a year old, consisting of fifteen or twenty of the girls and young ladies of the congregation. Their object has been to teach both thoughts and fingers to be skilful in useful work. At their meetings, after an hour or two spent in reading, Bible study, etc., they turn their attention to fancy work, and then learn some new stitch or new pattern. Their funds will be used for benevolence.

The Ladies' Society, represented by the pastor, reported an aggregate of 501 piastres (\$22.25) gained this year, in addition to some 178 piastres of outstanding subscriptions that can be collected. With a balance in hand this society has paid the tuition of six scholars in the lower schools and one in the high school, besides helping many to get the needed books. The spirit of self-help that has been developed among the poor may be owing, in no small degree, to the efforts of this society for the education of the poor children.

The fourth report was by the secretary of our Young Men's Christian Association. Beginning three years ago with but six or seven members, this society of "Soul Winners" has pushed on steadily until it now has a membership of thirty active, earnest, working young men. As was remarked by the secretary, that had they not been to the last degree careful regarding the character of those accepted they might have had more than sixty members. They have required of members not only an unblemished character, but a willingness and a fixed purpose to work for the salvation of others. The executive committee of the society meets every week and a general meeting is held once a month. At noon on Sunday they sustain a prayer-meeting, which is proving a blessed help to many souls; it is well attended, and the interest of outsiders in it is constant and hearty. On Friday of each week they meet by invitation from house to house. No one who listens to the simple, earnest prayers and the loving exhortations can doubt their profitableness to the hundred young people who are often present. In addition to these good works mentioned the society has assumed responsibility for the teaching and conduct of the children's Sunday-school. Besides the stock and capital of their "Book Department," amounting to more than thirty-five dollars, — half of which has been added during the year, — they have received this year from subscriptions, contributions, commissions on papers, and books sold, etc., more than \$70.50, the most of which has been spent for benevolent purposes. They have given to the distressed brethren in Marash; have paid the tuition of six boys in school; have helped others to books; have been active in every good word and work. This little society is doing a good work, and I bespeak for it the prayers and sympathy of Christian people. They would be glad of any word of Christian greeting from over the sea.

Reports regarding the schools followed. The boy's primary, with its sixty scholars, six of whom have been transferred recently by examination to the high school, has done good work and made fair progress; they try to lay a good foundation for the structure that others will build. Garabet Effendi reports thirty-two scholars in his private self-supporting school; the zeal and devotion of the scholars speak no less in their praise than they do in praise of their teacher. Although deprived entirely of the use of his lower limbs, and in part of that of one hand, this teacher, by his Christian earnestness, his perseverance under difficulties, has won the respect of all. His life adds emphasis to the lessons his lips utter, and we do not wonder that the children were reported as hungering especially for his talks on morals and conduct. The Lord bless his efforts and give him much fruit from his labors! The forty-eight pupils of the girls' school have made fair progress during the year, and give hope for better work for the next year. Twenty-six scholars were reported as in the high school. The friends of a sound, thorough education for Turkey have every reason to be glad for the beginning that has been made in this school. When I think of its need of more teachers, better accommodations, apparatus, etc., I stand appalled, but having put our hands to the plow we don't propose to look back.

The treasurer of the church reported the whole amount received for the running expenses of the congregation during the year, as distinct from the schools, societies, etc., to be about \$345. The whole amount contributed by

the church in its various departments is \$867.88. Although there is still something due the pastor, the unpaid subscriptions more than cover that and other small debts.

These reports were followed by a few earnest words of thanksgiving and encouragement by the pastor. Formed in 1854, this church (together with its branches) has received on profession of faith more than six hundred members to its communion. In the "home garden" there are eight young and flourishing plants already bringing forth fruit, and that give greater promise for the future; these four societies and four schools show that there is life in the parent stock, and that the Lord blesses faithful efforts.

During the year there have been nine weddings, fifteen baptisms, fifteen received to the church, and ten deaths. With the exception of the total membership and the weddings, these statistics do not include the money spent or the work done in any of the twelve branches of this church, but only that of the home church in the city itself.

These reports were interspersed with music, both vocal and instrumental, and during the passing of some simple refreshments a subscription list for 1885 was opened, and before the meeting closed the sum of \$313 had been promised and some of it paid.

By this time the whole audience were ready, in both body and mind, to sing with heartiness "Praise God, from whom all blessings flow," and disperse to their several homes.

Our joy in such meetings is not measured by the amount of work already accomplished; the hope for the future increases the joy a thousand-fold.

MRS. MARY E. LEE,¹ OF MARASH.

BY REV. THOMAS D. CHRISTIE.

[This beloved missionary died at Marash, Central Turkey, on the evening of the fifth of March. On the next day, at a service held near sunset, Rev. Mr. Christie preached a funeral discourse from the text in Romans xiv, 8: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Dwelling upon the fact that the life of Mrs. Lee had been "in the Lord" in her childhood, her youth, and her student life, he speaks as follows in reference to her as a missionary and an associate of the missionaries.]

As a missionary, our sister was characterized by a deep and abiding desire to do good to all who needed her help. She loved the people among whom she had come to labor, and often expressed her regret that family cares and a necessarily imperfect command of the language of the country compelled her to forego very largely the privilege of direct labor in the schools and churches. No one of us took a deeper or more genuine interest than she in all that concerned the progress of the educational and evangelistic work in this land. This missionary spirit was in her heart before she came to Asia. It was only the miscarriage of a letter which prevented her going, soon after her graduation from college, as

¹ Mrs. Mary E. (Topping) Lee, born in Casco, St. Clair Co., Mich., Nov. 17, 1850; preparatory and college course at Olivet College, graduating in 1878, when she was chosen lady principal of the college; married Rev. Lucius O. Lee, June 9, 1880; sailed with her husband to join the Central Turkey Mission at Marash, July 17, 1880; died at Marash, March 5, 1885.

a missionary teacher to Utah. Her loss is mourned with tears of genuine sorrow by many of our people here, no less than by the missionaries. It is no unmeaning thing that this casket is to be borne by the hands of these young men, who had learned to love her as their instructress, to its last resting-place in the midst of their people. It is where she herself would have chosen to make her grave — near to the church and the school, near to those to whose welfare she had consecrated her life.

As a personal friend, can we who are missionaries from across the seas ever forget her? Is there one disagreeable memory regarding her speech or conduct in any of our hearts to-day, as we look on this dear face we soon shall see no more? Not one — I dare affirm it, my brothers and sisters. No bitter, unkind word, no word that showed irritation, no word of egotistic criticism of others did any of us ever hear from those lips.

We thank God to-day for the perfect sweetness and tenderness of our every memory of her. We thank him that throughout these years we have had before us the example of her uniform gentleness and kindness of word and deed. We shall be better men and women and better missionaries hereafter because of this example. In all our circle it was she — we all acknowledge it — who was most like to that meek and lowly One, who did not strive nor cry, nor cause his voice to be heard in the street. Ah, how easy it is for most of us, in this fierce and hurried missionary life, to be like the strong wind, the earthquake, and the fire that passed before the prophet! But she for whom we drop the tear to-day was one in whose whole influence spake that still small voice which makes us to cover our faces and listen in penitence and humility to the Lord's own word in our inmost hearts.

AN ARMENIAN CALL FOR PREACHERS.

FROM AN ARMENIAN NEWSPAPER.

[The following translation of an article which recently appeared in the *Arevolk*, an Old Armenian newspaper published at Constantinople, has been forwarded by Rev. H. O. Dwight. The article is entitled "The Priesthood and the Spiritual and Moral State of the Nation," and taking occasion from the preaching services conducted by Rev. Dr. Somerville, in Constantinople and vicinity, it enforces the need of more vigorous preaching in the Gregorian Church. The article bears interesting testimony to the effect produced by Dr. Somerville's labors, under the divine blessing, and it is also a significant token that the leaven of evangelical truth is working within the Turkish Empire. This, and a similar article which appeared in the *Manzoume i Eftiari*, the Armeno-Turkish daily of Constantinople, have been copied by other papers, and must have a wide influence among the Old Armenians. It should be borne in mind that the office of *variabed*, to which allusion is made, is peculiar to the Armenian Church, it being unknown among the Papists and Greeks, and was established for the purpose of expounding the Scriptures and instructing the people. The Armenians recognize its significance, though as a rule, yet not in all cases, the duties of the office have been neglected. — Ed.]

Two occurrences which we described last week furnish occasion to call attention to the state of the Armenian clergy. One of these occurrences was the series of addresses delivered in Constantinople by Dr. Somerville, an aged Scotch preacher. The other was the publication of an article by the *Moniteur de Rome* as to the alleged progress of Roman Catholicism in both the greater and the lesser Armenia.

Our readers already know something of what Dr. Somerville is, and of his mission. During forty years he has been preacher and pastor in Glasgow, Scotland, and,

having thus assured his material comfort, he has decided to devote the remaining years of his life to traveling through the world, to preach and defend the Gospel and Christianity. He receives no salary from any source, and in this self-denying work, truly worthy of Christianity, he looks to no one for gain. He preaches only in the English language, and his sermons are translated into the vernacular in each country. He has thus addressed the Armenians several times, and we have noticed that not only Protestant, but Gregorian, Armenians have received his discourses with pleasure.

Dr. Somerville does not preach as a Protestant, but, since the points of agreement between the different Christian sects are more numerous than the points of disagreement, he can choose for the ground of his discourses matters on which all Christians are of one mind, in the broad and lofty regions of Christian truth. Hence very many educated and honorable Armenians were able to listen to the moving and instructive discourses of this Scotchman without a wound to their own national or religious feeling. In fact, Armenians sufficient to fill a great ball-room were present at his discourses.

Now, the welcome given to Dr. Somerville's sermons leaves upon the mind the manifest, but painful, truth that among the Armenian clergy the ability to preach is lacking to a marked degree. The *Arevelk* is not a paper which has to pamper national pride in order to find readers. Some fanatics may hold that to criticize our own preachers while praising a preacher from abroad is unpatriotic, but we hope that this kind of ignorance and narrowness of view is a thing of the past, at least with the more active and practical part of our nation. If we continue to hide our wounds under a mass of brilliant adjectives, we can never hope for reforms in the condition of our people, and the fact that the Armenian clergy are not in a state which accords with their high capacity is not the last nor the least of these wounds. The fact that in our churches *we have no preachers* strikes every patriotic Armenian always, and especially during Lent, with a force to pierce the heart. We admit that there are some bishops, who can be counted on the fingers, who have preached some effective sermons on the fundamentals of Christian doctrine and morality, and each of these sermons has been of itself an event to our people in this capital. But on ordinary occasions, and in most of our churches, the utter absence of preachers is a fact of pernicious influence. In most of the sermons heard on Sundays and feastsdays, there is neither spirit, nor thought, nor art. Because they are without spirit they do not move the people. The words of our spiritual fathers have not the least influence on the morals of the people. But we do not believe that this could be said of those who regularly hear preachers like Dr. Somerville. We have seen the most worldly and the most freethinking of our compatriots moved by Dr. Somerville's sermons, and from this we gather that it is impossible for the penetrating, strong, and convincing sermons of such a preacher to fail of having an appreciable effect upon the moral conduct of his regular hearers.

It is sad that most of the sermons of our spiritual fathers, besides being insipid in feeling, are impoverished in thought. That they should be so, however, is perfectly natural, for our preaching vartabeds and bishops, in a majority of cases, are not anxious as to preaching and as to reading and collecting information in

order to find new thoughts and new points of view. Instead of feeding their minds with the study of the Bible, with the powerful words of the ancient fathers, or with moral and religious literature in general, they are more inclined to read newspapers, to manage local politics, or to pass their time with accounts or with the rivalries of the national councils. They think that everything was finished when they received the vartabed's hat, and that nothing remains to be learned or to be thought out in order to build up the people in their moral and religious education. What, then, can be expected from their sermons? These sermons are always made up of the same stereotyped phrases concerning the fires of hell or the joys of paradise, or, in case they step out of this narrow range, it is only to enter upon personalities and questions of the day, and to fill the church with the perpetual squabbles of the national council and the synod. Is there cause for wonder, then, that the number attending church is less from year to year? The people are becoming educated, the rising generation is growing, and cannot be contented with the simple words which satisfied our fathers. In order to set forth effectively the bases of Christianity and morality a new spirit, fresh thought, a new horizon, and new points of view are indispensable. Bring these into our churches and, without question, these churches will once more be filled with huge crowds, not only of the pious, but of the careless also, and the people will come, not merely to say prayers, but to learn, and to have heart and mind cultivated together. If any proof were needed of the truth of this assumption we hope that the brilliant round of Dr. Somerville's preaching services has furnished that proof.

The most of the sermons heard in our churches are not only without feeling and without thought: they are also destitute of art. But do not understand that by this we mean artificiality. Artificiality is the art of the unskilled preacher. If there is a teacher's art, if there is a writer's art, if there is a barrister's art there is also a preacher's art, for the preacher is at once teacher, writer, and pleader at the bar. In Catholic and Protestant churches clergymen study preaching as an art. In this fact lies the main secret of successes which are patent to the world.

It is a national necessity, therefore, to pay attention to the production among our vartabeds and bishops of learned and eloquent preachers, in order to give a healthy moral and religious education to the people, and in order to drive out religious indifference from the rising generation. The Armenian clergy must not expect everything from the outside world. Self-help is the great means whereby the clergy may fill evident voids, and come more into sympathy with the requirements of the age. We cannot hope that any important step can be taken toward the higher education of the clergy while, unhappily, the question of higher education for the nation is still unsolved. But the clergy can accomplish much by helping themselves and by bringing existing monastery schools under a better organization. Let it not be forgotten, however, that in a nation as religious and as warmly affectioned toward piety as is the Armenian nation, it is an unpardonable and unendurable lack that compels us to take up the lantern of Diogenes in order to find preachers but moderately learned and only more or less able to speak.

BREATHING OUT CRUELTY.

EXTRACTS from the journal of Mr. F. S. Arnot, the young Scotch missionary, who reached Bibé and Bailundu shortly after the expulsion of our missionaries in July of last year, have been published by his friends in Great Britain. The pamphlet of thirty-two pages contains interesting notes concerning the Barotse, on the Upper Zambesi, among whom Mr. Arnot resided for eighteen months, as well as concerning other tribes visited while on his way to the coast. The chief impression which the reading of this journal leaves upon the reader's mind, we think, will be that Africa should receive the Gospel at the hands of the Christian world, if for no other reason than that its myriads of inhabitants may be delivered from the brutalizing superstitions and cruelties under which they are groaning. This is not a pleasant theme to dwell upon. The accounts given are shocking to all sensitive minds, and we are tempted to pass them by. But as set in some sort to present the needs of the pagan world, we are not at liberty to consult our tastes or our nerves in this matter. The woes of our brethren in Africa will not move us to proper action unless we know what these woes are. For this reason we give here a few extracts from this little pamphlet of Mr. Arnot, relating principally to what he witnessed among the Barotse. The following entries were made in the month of January, 1884:—

“War is the great employment here at present; one *impi* (native name for army) has just come in with long strings of captives, poor naked women and children. The man who can show by the pieces of skin from the bodies of his victims that he has killed a number is danced round by the women as a great hero. Two men were tried for witchcraft in front of my yard this morning; they dipped their hands into the boiling water as coolly as possible, for these brutal trials are so common that even the victims show but little concern. In the evening both were brought out of their prison hut, and being found to be badly burned they were condemned to the flames. 27th.—The two men of yesterday burned this morning.”

In April we find other entries relating to this same brutal trial by boiling water:—

“A poor old woman who had always been kind to me was burned this morning as a witch. She was suspected of putting a crocodile's tooth amongst the king's corn in order to bewitch him, was tried by the boiling pot, and was condemned. I believe it was a trick of some spiteful rascals who were her servants, in preparing corn for the king, for it was they who brought the tooth to one of the king's head servants. 19th.—Another old man in the boiling pot to-day, supposed to have bewitched the king's brother, who, though a young man, is so fat that walking is a difficulty with him; imagining that his fat was leaving him he decided that this old man must be the wizard. 20th.—The old man of yesterday has, strange to say, come out of the trial uninjured. I saw him twice dip his hands into *boiling* water, allowing the water to run over his wrists as he lifted his hands out, and yet the next day his skin was as if there had been nothing to injure it. The only natural cause for this that I can think of is that his hands are nearly a century old, and are as tough as tough can be. This was flourished before me

as a great victory, achieved under my very eyes, in favor of the boiling-pot trials. The advocates for this piece of barbarism declare that, if the hands of an infant who knew nothing of witchcraft were placed in boiling water, not a particle of skin would come off. They delight in the practice, because by it the rich can get rid of their poorer enemies without staining their own hands with the poor man's blood."

But not only in connection with their superstitions concerning witchcraft do the Barotse manifest their depraved and cruel instincts. It is said that when war-drums or a state barge are made, the fingers and toes of a child are cut off and the blood used to sprinkle the articles, while the living body is thrown into the Zambesi. Mr. Arnot says : —

"The negro has many good laws as to constancy and fidelity, but his innate cruelty is, I think, without comparison, and makes war a terrible thing with him. On returning from raids he exults in telling the horrible cruelties he has committed. A man will woo a woman with accounts of the devilry he has been guilty of, for the women delight in it, and I have seen things done to captives, the thought of which makes the blood run cold. Among the Mashukulumbe the women and children turn out to applaud their brave warriors, who string up by the neck to tall trees the little children they have taken captive, a spectacle which gives entertainment to the whole countryside. Their punishments are very cruel. Burning alive is, amongst the Barotse, of every-day occurrence ; also tying the victim hand and foot, and laying him near the nest of large black ants, which in a few days pick his bones clean."

Other facts are stated in this brief journal of a single year in Africa showing how these poor people live in fear of their diviners and their fetiches. Death is indeed a king of terrors to them. And they are as corrupt as they are unhappy. Regard for decency in conversation is said to be utterly unknown among them. Still, corrupt as they are, these people are not destitute of many natural virtues. Once lift them out of their grosser superstitions and they respond quickly to an affectionate appeal. The story of the Gospel has a charm to them as it has to all men who hear it, and we must not regard them as beyond the reach of saving influences. The history of missionary work in Africa is crowded with illustrations of the truth that the most cruel savages can, by the power of the Gospel, be subdued and made both gentle and devout. Mr. Arnot reports the pleasant reception given to him and to his message by the Ambuellas, or Bakuti, who dwell by the Kuti River, some 250 miles east of Bihé : —

"*June 1st.* — In the afternoon a goodly company had assembled to be spoken to, but all *men*, for everywhere in Africa the women are the most conservative and the most difficult to persuade into receiving anything new, and here they had shut themselves up in their huts. These people had lived in such seclusion that they knew nothing of teachers living amongst other tribes, the limit of their knowledge being the west-coast trader, his goods, his ivory, and, in past years, his string of slaves. Speaking through my interpreter, Antonia, I told them, in the simplest language, of God the Creator, of man's departure from him, of the sending of God's Son as a Saviour, and of his now sending messengers throughout the world to call back men to himself. The close attention made

me feel that the Spirit of God was blessing the word, and at the end they expressed their thanks by clapping their hands. The chief then said that they could not tell how happy they were that I had spoken in that way to them; he had believed in a great God who had made all things, but he wanted to *know* that God, that he might pray to him at all times."

This brief story of a Christian traveler across Africa should prove a new incentive to the evangelization of the Continent. The bitter woes of its myriads of inhabitants can be healed by the Gospel and by nothing else.

Letters from the Missions.

Maratha Mission.

AN ARGUMENT WITH HINDUS.

MR. GATES, of Sholapur, in the annual report from his station, gives several interesting incidents connected with his work:—

"Near the beginning of the year, the head man among the *Mahars*, in the chief town of a *kasaba* of twenty-seven villages, became a Christian. This raised what was, to the *Mahars*, a serious question, as to who should be their judge to settle caste questions. A well-to-do *Mahar*, suffering a supposed grievance from some of the Christians, gave notice that he would give a dinner to all the *Mahars* in these twenty-seven villages. They would appoint a new judge, excommunicate the Christians, and put a stop to further conversions. One of their plans was to invite the Christians to a trial of the value of the Hindu and Christian Scriptures respectively. They proposed to take the two books and throw them both into the water. The one which sank would be declared false, and the other true. I asked which would be the more valuable, a book printed on gold leaves or the same printed on wood; one would sink and the other swim. At last another way of testing the two books was suggested, namely, the influence produced upon the lives and character of those who read and believed in them.

"As for putting the Christians out of caste, the Hindus were told that it seemed like excommunicating a man from a crowd of drunkards who had previously left them

in disgust and would have no more to do with them. You say that when a man becomes a Christian he becomes defiled. Do you expel a man from your caste when he steals? No. When he lies? No. When he drinks? No. When he commits adultery? No. When he kills a man? No. But when he gives up all these bad things, lives an honest life, adopts the purest religion the world ever saw, *then* you say he is defiled. You know that Christians do not allow a man in their church who does these things. Who is defiled? Have you not reason to be ashamed of your society? Besides, you say that a man is defiled when he gives up his original religion and adopts another. God gave the Christian religion and the promises of Christ to your ancestors, and you freely confess that your religion is not what it was in the beginning but has sadly degenerated. Then, by your own testimony, *you*, and not the Christians, are defiled. You seem very much like a herd of swine which have been wallowing in filth and dirt. They come in their filthy state to eat. A gentleman in clean clothing passes along near by, and they say: 'Don't come near us; keep away; don't touch us, you are defiled.'

"At last the proposed dinner was given up, and the prime mover has shown a disposition to be friendly toward the Christians."

CONVERTS.—NATIVE HELPERS.

"During the year, in my field outside of Sholapur, fourteen adults, living in

seven different villages, have been baptized. In six of these villages there were no Christians before, and it is only about three years since the gospel was preached in that region with any regularity. There are now inquirers in those and the surrounding villages. Within a radius of about eight miles there are now more than twenty-five adult Christians. They are talking, and very properly as it seems to me, about forming a church or churches. There are two important villages which are somewhat central, and it seems as though two churches would soon be needed.

“Several of the Christians, who were entirely ignorant of Christianity three years ago, have learned to read and are developing into efficient workers. Among them is the wife of a farmer who goes regularly, and without pay, to the surrounding villages with a Bible-woman. The idea of her receiving pay was suggested by one who afterward confessed lack of wisdom in this matter. But she said she had no need of pay; she had enough to live on, and she loved the work. When the Bible-woman was sick for a time she expressed anxiety because the work was not going on.

“Some men have learned to sing and play native instruments, and go about making known the truth as they find leisure from their work. Two men who have been friendly for some time have expressed a willingness to pay tithes to help build a church, etc., but did not want to be baptized. But the latest news from them is that they think of being baptized, learning Christian hymns, and going about at their own expense to help spread a knowledge of the truth. One man who first heard about Christianity some two years ago was baptized in June. His wife has scarcely spoken to him since, but he enjoys communion with One dearer. He has made remarkable progress in the study of the Bible. He has read the New Testament through, some parts of it many times, and remembers what he reads. He has some questions to ask almost every time I see him.”

A FAKIR CONVERT AMID PERSECUTIONS.

Mr. Gates gives the following striking account of firmness under opposition from friends:—

“‘Think not that I have come to send peace on earth’ was illustrated by an attempt to baptize a man at Chincholi in September. His name is Limbaji. He first heard of Christianity from one of our teachers, some eighteen months before. He was formerly a religious mendicant, wore long hair and a string of beads about his neck peculiar to those who worship a certain god. After hearing the truth he cut off his hair, sent me his beads, and began to work for a living. I had seen him but twice, and then for a few moments each time, but he was very anxious to be baptized, and I went to his village for this purpose on September 9. His wife at once began to abuse me for going about to make trouble between man and wife, to which I replied that I had seen very little of her husband, and that he had decided to be a Christian before he ever saw me at all.

“People began to gather from the neighboring houses. I talked with them for more than an hour and tried to give them some idea of Christianity, for there had been very little preaching in that village. When Limbaji was asked if he wanted to be baptized and live a Christian life among his townspeople, he said ‘Yes.’ After some further examination I called for some water, which his wife brought, supposing I wanted it to drink. But the people soon mistrusted what was to be done, and showed signs of displeasure. His wife threw herself down and beat her head on the hard earth, threatened to kill herself, or do other things nearly as bad. Those standing near caught and held her, but she beat her breast and screamed and bewailed this bitter end of her twelve years of married life. His mother also tried to interrupt the work for which I had come. Other women beat him and called him names for becoming a *mang* (an out-cast). His mother caught hold of the dish of water and tried to take it away.

“I tried to persuade the people that

these demonstrations were useless ; that the man had fully determined to be a Christian, and had been one at heart for some time ; that what I was trying to do would not change his character or conduct. They asked if I was going to baptize him against his will I said 'No.' They said : 'He does not want to be baptized now.' Said I : 'Ask him.' They did, and his calm but decided answer was, 'Yes.' These questions to me and to him were repeated several times afterward, with a hope that he would give a different answer, but the questioners were disappointed. He took his only child, who was to be baptized with him, and tried several times to come near me, but others stepped before him and kept him back.

"The *patil* and town clerk sent a man to bring us both before them, but I sent word that there was no necessity for that (for I expected no help from them). A high-caste man was called who tried to persuade Limbaji to give up his purpose of becoming a Christian. His wife was trying every argument, and once I heard her tell him that if he would wait she would come with him. Long before this I had stepped back a little out of the crowd, and sat down quietly, only putting in a word when it seemed advisable. The dish of water stood by my side. The people had gathered in full force, bringing canes, sticks, and such weapons as they could lay their hands on, evidently expecting a general riot. After a time, putting my hand down by my side, I discovered that the water was gone, but I did not show that I missed it, although how to get more was not an easy question to answer.

"But I had another plan in mind. It did not seem absolutely necessary that the baptism should take place then and there. If we insisted on it we should both be mobbed, in all probability. There was no one within about seven miles on whom I could rely for assistance, and it did not seem best to baptize the man and leave him thus with people so much excited, although he seemed to have no fear.

"Finally I told the people that, as they

knew very little about Christianity and were very much mistaken on many points, we would postpone the baptism. In the meantime they might talk with Limbaji and persuade him to give up Christianity, *if they could*. Limbaji would also tell them more fully his reasons for becoming a Christian.

"About a week afterward he tried to come to Sholapur, but his relatives followed him six or eight miles to the station and prevented his taking the train. He ran on to the next station, and finally reached Sholapur. But I persuaded him that it was best for him to be baptized in his own village, and he returned. About three weeks afterward, the native pastor accompanied me to the village. The people had become more reconciled to Limbaji's purpose. The pastor gave them a good sermon, and Limbaji was quietly baptized in his own house. His wife and mother came in soon after, gathered up their clothes and a few vessels, and made a great show about leaving him, promising never to return. Some of the neighbors said that Limbaji would not be allowed to get water from the common well. About fifteen days afterward I heard that Limbaji's wife and mother had returned, and that he had not been prevented from getting water. Since then Limbaji has been instrumental in leading a family in another village to accept Christianity."

Foochow Mission.

PEACE IN WAR TIMES.

MR. HARTWELL wrote, in January :—

"I live inside the city, and so we have some more inconvenience from the presence of soldiers and war arrangements than at some other places. But we have been kept in peace and quiet. We have gone on with work in the school and around our home as if it were a time of peace, and the influence has been good. We have had a successful term in the school and God's Spirit has abode with us. Some of the pupils seem to have been especially wrought upon this autumn, for which we give God thanks. Our school

closes next week. I send out four who may become school-teachers next year. The present number of pupils in the school is twenty-eight, of whom one half were born of Christian parents and have never worshiped idols. Seven of the pupils the past term have been members of the church. All are connected with Christian families. The mission furnishes teachers, and one dollar a month toward the board of the pupils, their parents or friends meeting all other expenses."

Under date of February 12, Miss Newton writes: —

"Our neighborhood (Foochow Suburbs) is not a pleasant one, for a large proportion of our neighbors are Southern people whose business is beating pewter for the manufacture of idol-paper. The incessant beating, continued late into the night, is very trying to tired nerves. They are very fond of theatres, too, which they hold in the open air close outside our compound wall, and sometimes the Babel of sounds does not cease till after daylight. Occasionally a ladder of swords is erected near by for some one to climb, or a bed of red-hot coals spread for men to run across, in the hope of expelling the evil spirits. They are an exceedingly filthy people; they speak a different dialect from the Foochow, and can understand but little of what we say, while the nature of their business imposes one more barrier in the way of their being influenced by Christianity. But there are plenty of Foochow people near us too, for the population of the city and suburbs is estimated at 600,000, and there is work enough on every hand.

"Just now we are having a few weeks' vacation, and Miss Garretson and I have been making a twelve days' tour among the stations in the Yong Fuh district, some forty miles from Foochow, visiting the girls in their homes, getting new scholars for our own and the school for women, which is to be opened in a few weeks, meeting with little companies of Christians, etc.; and now I have left her in the family of one of our native pastors to study Chinese a while longer. I enjoy

this country work exceedingly, and often wish I could devote more time to it. We spent one night high up among the hills, at a poor, miserable house. The old grandmother lay wasting away in consumption, but the peace of God was in her heart, and she was only waiting to be taken home. Three other members of the family are church members, the only Christian household in the neighborhood. Another mountain village, where we spent a Sabbath, has been the scene of a real work of grace within the past year. Eight have been baptized already, and there are more inquirers, but they are very ignorant and sadly need instruction. A former pupil from the girls' school has just been married into the village, and is to begin a little day-school among them. The Sabbath services are held in a poor old house, with only an earth floor, and everything is very rude, but warm hearts beat under rough exteriors, and it is far easier to teach these humble people of Jesus, than to reach the proud, educated classes in Foochow and other cities."

North China Mission.

PROMISING STUDENTS. — CONVERTS.

MR. SHEFFIELD writes from Tungcho of the members of the Training School:

"We have been much pleased with the sermons preached this winter by the theological students. The eight young men belonging to this mission will increase the working force, at least for the present, more than the coming of ten new missionaries from America. I hope they will all be set to work in country places, and endowed with patience and wisdom and love. Two of the graduates belong to this station, and they expect to do work in the country. It is my thought to put our second helper with them. I think our church would be glad to have premises, preaching-places, etc., for them. These young men seem as earnest in their desire to serve the Master in working for their countrymen as are the missionaries, and I have great hope for their future record.

"We have just spent a delightful Week

of Prayer with the native church. Seven persons were received to the communion, and six others were received on probation. There are very few connected with the missionaries who are not church members or inquirers. Quite a large company of outside women were present at the meetings. A good number of them are inquirers. They have been brought in by the work of our two Bible-readers. In spite of the fear of war, our work never gave more signs of progress than now."

WORK FOR THE MONGOLS.

Mr. F. M. Chapin, writing from Kalgan, February 5, refers to the opening among the Mongols, one of whom, as reported in the last *Herald*, has been received to the church:—

"Not only is the Chinese work opening as never before, but there is a stir among the Mongols. So encouraging does it seem that Mr. Sprague is talking of re-learning the language and taking up his old work among that people. The time seems favorable. One Mongol has been baptized, another professes a belief in the Saviour and keeps the Sabbath. Hopes are entertained of others.

"One of these men gave Mr. Sprague an interesting account of a Mongol who died several years ago. He had heard much Christian truth, and it was hoped he would openly profess Christ. On his deathbed he turned from his old faith and prayed to the God of the Christians for mercy and pardon through the Great Mediator. It affected his hearer so powerfully that now, years after, he can repeat that prayer of his dying friend.

"The question returns to us, Shall these and others who are interested in Christ be suffered to go unfed or shall they be used to win others of their race?

"The special obstacles to work among the Mongols are:—

"(1) The intense religiousness of the people. They keep their temples in repair and build new ones, besides importing priests from Thibet, from which Buddhism in its purity is supposed to flow.

"(2) Drunkenness, not universal, but

far worse than among the Chinese. Yet drunkenness is not so difficult to deal with as is opium.

"(3) The Mongols, numbering two or three millions, are scattered in little hamlets over an immense territory. There are few large towns, and, if reached, it must be by going from tent to tent, a sort of hand-to-hand work.

"(4) The climate is so cold that doubts have been expressed about being able to do work among them during the winter; but this is no real difficulty as compared with living in tropical lands.

"On the other hand, it is to be noticed

"(1) That the Mongols live under a government far better disposed toward Protestant missions than any non-Protestant nation of Europe. The life of an American missionary in China is safer than that of a Chinaman in America.

"(2) The written language of the Mongols will be of great assistance; a language filled with religious ideas, erroneous indeed, but a marked contrast to those tribes and peoples for whom spiritual ideas and phrases must be invented.

"(3) The social character of the people, differing widely from the Chinese; simple, open-hearted, hospitable, yet not without many vices, the outgrowths of their superstitions and sins.

"(4) Their religious nature is intense, apparently sincere; not overeasily persuaded, and, for that very reason, the more valuable when fully persuaded; a strong contrast to the Chinese, who are atheistic Epicureans, indifferent to all deities but the god of wealth."

Japan Mission.

CONTINUED GROWTH.—AN INTERESTING CONVERT.

DR. J. D. DAVIS writes from Kioto, March 9:—

"There is not now the same intense religious interest in the churches connected with our work as there was a year ago; but there is a steady growth, and in some of them there is a revival spirit. Seven members were received yesterday in the

new Fourth Church in Kioto, and three in the Second Church. One of the latter has a very interesting history.

“He is a man over fifty years old; his home is in the interior, more than one hundred miles north of Kioto. His religious experience, as he related it last Friday evening to the Second Church, was intensely interesting, and would be more convincing of the truth of God’s Word and of the Christian religion than all the books which have been printed. He was brought up in the midst of Buddhists, but he never could bring his mind to believe in Buddhism or in the worship of idols; he saw everywhere proof in nature of the existence of a great Creator; he sought for him, but it was like groping in the dark. Eight or ten years ago he went to Tokio and studied a few months in the agricultural school. There he seems to have heard nothing about Christianity, but his study of nature, and especially his observation of the wonderful processes of the growth of plants, gave him new proofs of the existence of the Creator for whom he was seeking. He returned home, and some one lent him a copy of Dr. Martin’s ‘Evidences of Christianity,’ which some Japanese, now dead, had received twenty years ago. He read this with great interest; with tears, as he said. He then got hold of a copy of the New Testament, in Chinese, and although he could understand but very little of it, he said it was unlike all the other books he had ever seen. It had *power* in it; it took hold of his heart. He finally got a copy of a commentary on Matthew, in Chinese, and pored over that. Then he secured a copy of the ‘Natural Theology,’ which I prepared some years ago, and he said that when he came to the part on the nature of the Deity he shed tears over it day and night for several days. About three years ago, one of our students spent the summer preaching at Fukui, near his home, and from him he learned the way of the Lord more perfectly, and came into full light and peace. This man is here in our school studying this one year, and then he expects to go back and preach to his countrymen.”

Mr. Atkinson reports from Kobe, March 10:—

“Last Sabbath I baptized five adults at Nishinomaya, distant ten miles; on the previous Sabbath five in Kobe. At the Tamon Church four were received, and at Hiogo one. There is steady progress through all the field where work is being done. There is nothing startling, nothing to indicate that Japan is in any haste to accept and *live* the Christian religion. The indications are that the struggle is to be of some length, though the victory will ultimately be on the side of Christ. Hearers of the Word are many; doers of the Word do not abound. I fear that you are being misled by our reports of the number of hearers that can almost always be had when a theatre is open for preaching. The reports are true, but possibly the inferences may be incorrect.”

Northern Japan Mission.

CALLS FOR PREACHING.

MR. R. H. DAVIS writes from Niigata:—

“I am keeping up my usual winter’s work here in the city, and in addition have started a station class of seven members of the church, to whom I am teaching the life of Christ, as found in the gospels, arranged in harmony. I am also keeping up regular monthly visits to Nagaoka, where I preach on the Sabbath morning to the believers and those interested, and in the evening to as many as assemble. I need to add, however, that my evening congregations have been small since the cold weather and snows came. On my last visit, four days since, I found the snow actually filling the streets up to the windows of the second story of the houses—say fifteen feet deep. Were it not for the covered sidewalks there could be little, if any, communication, even between near neighbors.

“I also opened a new out-station at Kamo, on the twelfth of January, under circumstances somewhat interesting. When preaching here in Niigata, on December 29, I noticed a stranger from the country

in the congregation, and apparently very much interested. After the service I was introduced to the gentleman by my native helper, who had met him a few days before. During the afternoon of the same day, the stranger called at my house, with a copy of the New Testament and one or two other religious books, which he had purchased since his arrival in the city. He at once inquired about the gospel plan of salvation, and we spent the remainder of the day, till dark, in close and interested inquiry into the truth of God's Word, especially as it bears on salvation through Christ. When he went away it was with the volunteered promise to read the Bible daily at his home, to which he was to return in the morning.

"About ten days after the above-narrated events, one night, just as I was on the point of retiring for the night, I was surprised to receive a call from the same person. He at once apologized for his late call, said he had come to the city on business, had seized his first opportunity to call on me, to lay before me a plan that he was very much interested in. He said his home was near a considerable village, named Kamo; and that he had friends in Kamo whom he desired to have hear the gospel, so that he had made arrangements for a preaching-place there, to be occupied once a month, as I go up to Nagaoka or return from there. All that was needed to complete the arrangements was my consent to preach. After my recovery from the surprise caused by his remarks, I consented, and said I would stop over as I returned home from Nagaoka on the occasion of my next visit. He went away delighted.

"As I came down on the river steamer on the following Monday, he met me at the steamer-landing nearest Kamo, and escorted me to that place. I found Kamo a pleasant village of about 3,500 souls, situated back under the mountains, about four miles from the Shinano River, where I had left the steamer, and surrounded by a number of smaller villages. My native helper accompanied me, and also a colporter of the American Bible Society.

Immediately after supper we preached — that is, my helper and myself — to a congregation of seventy, a number of them being teachers of the schools of the place. We were then kept up till midnight answering questions, and the colporter in showing his books and making a few sales. Our new friend urged us to come every month, according to his previous request, and promised to meet all expenses connected with the preaching-place."

FREEDOM FOR THE BIBLE IN JAPAN. —
AN INQUIRER.

Mr. O. H. Gulick writes from Niigata, March 7:—

"The progress of Japan may be noted in many ways; but in no one regard more clearly than in the circulation of religious literature. But six years ago it was still a question whether the Scriptures could be sold in any other way than by the foreign missionary. To-day the Scriptures are for sale all over the land; and, perhaps, every province in the Empire has a Bible agent or colporter within its bounds; and the utmost freedom to sell or to buy it is accorded on every hand. I find, here and there in remote places in the country, that one and another have lately obtained a copy of the New Testament, — generally from Tokio, — sent either by private agency, express company, or by mail.

"A country gentleman — an officer in a small village ninety miles south of us, near Takada — called upon me three weeks since, expressly to make inquiries regarding Christianity. He was very ignorant of all that the gospel teaches, but very earnest and definite in his inquiries. He had had a quarrel with a Buddhist priest, and had heard from some one that Christianity was a better way. What this way was, what we taught, and what we believed, he wanted to know. He had but one day to spend in town; and so, foregoing his dinner, for three hours he plied us with questions. My helper and myself gave him all the light we could in that time. I gave him several tracts and small books, and recommended to him to buy a Testament at the bookstore, and to read Dr. Martin's.

‘Evidences of Christianity.’ He must have returned home without the Testament. Perhaps his pocket-money was insufficient for that and the return journey. He now writes me that he has studied Martin’s ‘Evidences’; that he has obtained a New Testament from Tokio, and is reading it; and that he is coming again to Niigata on the 30th, when he hopes to receive baptism.”

Micronesian Mission.

FROM THE GILBERT ISLANDS.

REV. MR. BINGHAM, of Honolulu, reports the reception by him of letters from the Hawaiian missionaries at Tapiteuea and Butaritari, Gilbert Islands. Mr. Maka returned to Butaritari in 1882, and reports having received to the church, since that date, on confession of faith, three hundred and fifty members, and that the majority of these are steadfast, while some have fallen back. Of the Gilbert Islanders who have been at service in the Hawaiian Islands, and have returned to Butaritari, he gives a good report. Most of them are conducting themselves properly, and some have been received to the church.

“A British ship-of-war had visited Butaritari in July last, to examine into the robbing or murdering of a Chinaman who was under British protection. It resulted in the banishment of two men from Butaritari to Makin, one for five years, the other for two. The king then ordered the people to bring all the guns on the two islands to the ship-of-war, and being taken on board they were all thrown into the sea. Mr. Maka speaks of the captain as being very kindly disposed toward the missionaries. He visited their Sabbath-school, and spoke favorably of their evangelistic work.

“The Sabbath-schools of Mr. Maka’s portion of the island had committed to memory almost the entire gospel of Luke.”

Mr. Kapu reports that the younger people of Tapiteuea, in their joy at the news respecting the new *Morning Star*, had contributed *cobra* (dried cocconut) in such quantities that a portion had been sold for forty dollars.

MARSHALL ISLANDS.

Through the kindness of Rev. J. F. Whitney, formerly of the Micronesian Mission, we have received some letters addressed to himself and his wife by native helpers in the Marshall Islands, giving comparatively recent and very favorable reports of the condition of the work. The first letter is from Hiram, who is a native of Ebon, and united with the church in 1871. He afterward fell into sin and was for a long time distrusted. Subsequently he proved very faithful, and is now in charge of the church at Ebon. His letter is dated January 13, and is addressed to Mr. and Mrs. Whitney:—

“Greeting to you. I see a ship which will sail to America, so I remember that you are there and I write to you about Ebon. It is growing better than before; yes, at every communion some are received into the church. The work of God is in a better condition than when you were here. The church members are stronger in their purpose to work for God. I hear from the people that they remember you in their conversation and in their prayers. The chiefs are all at peace with one another. We are hungry now because there is no breadfruit. Our food is cocoanuts only.

“How I love you! I saw a woman from California, who much resembled Mrs. Whitney, so that I thought much of her. I carried her some food; she said: ‘What’s the price?’ I said: ‘Nothing’; but she did not know why I said ‘Nothing’: that it was because she reminded me of my teachers. Give me to God (that is, pray for me). Love to you.”

The following letter is from Jeremiah, pastor on Mille:—

“For a long time I have not written to you. Perhaps you think I am unwilling to answer you. No, not so; I say to my beloved brother. But because I have run out of paper is the reason why I have not written.”

“Now, I will tell you about this island. The work of God is growing. During this year I have received into the church

thirty-six and restored twelve who had fallen. The church members help me in preaching the Word. On Thursday evening I take a passage of Scripture and explain it to them. So they go and preach it to others. Give my love to all the followers of Jesus."

Mr. Whitney gives the following account of the conversion of this Jeremiah: When a young man he was one of a company who carried Mrs. Pierson, the wife of the missionary, over the reef to the boat, as she was returning, an invalid, to the United States. While doing this he was brought to think of the motive which led this woman to leave her friends and come to these islands; certainly not for health, for she was apparently going home to die; not for wealth, for she was taking away but little of what she brought. "If, then," said he to himself, "she cared enough for us to come here and tell us of Christ, ought not we to care enough to seek his love for ourselves? If there is anything in this, I will know it." He immediately joined the side of the missionaries, and has since been a faithful worker.

Western Mexico Mission.

MR. BISSELL writes from Tlajamalco:—
 "We were much encouraged by the tolerance shown us recently in connection with the burial of one of our brethren, an aged single man, all of whose relatives, so far as we know, are Romanists, though perhaps not the most devoted. They cheerfully granted our request, permitting us to hold services at the house, saying that they could do so out of deference to his views.

"A number of them were present that Sabbath morning and listened attentively to the brief discourse from the text: 'Be ye also ready.' Naturally they felt they could not entirely lay aside their responsibilities. They dispensed with all the more objectionable rites, but kept candles about the coffin and carried lighted tapers to the grave. For all that, I was very glad we might speak of our faith, and walk together.

"We are fully occupied here, and can

visit more and more. Classes for adults fill the evenings not occupied with religious meetings."

Northern Mexico Mission.

MR. CASE writes from Parral:—

"We are well, and making reasonable progress in the language. I now preach a very short sermon in connection with the Mexican service. I am also disposing of quite a number of Bibles and am often cheered to discover interest in the truth where I was not looking for it. There is no doubt that the delay of very active work, caused by being obliged to learn the language, is a good thing. The priests denounced us from the pulpit some time ago, and most of the people evidently look upon us as being worse than ordinary criminals. For example, I find written on my window, in Spanish: 'Here live the demons.' But none of these things disturb us in the least, for we remember that 'the Master of the house' was called 'Beelzebub.'

"Already we have many kind friends, even among those who adhere to the Roman Church, and we hope, by our good conduct, to win, little by little, the respect of the people generally, although it will be strange if we do not always have enemies.

"We hope very soon to organize a Sabbath-school. The most encouraging part of our work is connected with the children. Every Sunday they repeat verses of Scripture, usually seven—one for each day of the week. I wish you could see how their black eyes sparkle as their turns come."

East Central African Mission.

THE mission station, which is eighteen miles from the town of Inhambane, across the bay, bears the name of Mongwe, and from this place Mr. Richards wrote, February 6:—

"Our position is a most happy one. We are about two hundred feet above the sea, are within five minutes' walk of the bay, and are surrounded on three sides by its waters. The bay is just two miles wide at full tide. My house stands nearly due north and south, with its front toward

the sea. Our front yard is filled with *caju* (Portuguese name) trees, and their shade is refreshment unalloyed. The thermometer stands between eighty-five and ninety degrees for many days at a time. I do not remember to have seen it out of that range for more than six weeks. Just below us, and in full view, lies the bay, and across the bay the peninsula of Lingalinga stretches out from the north to the south. From our houses we look across the bay and the peninsula to the sea, of which we have a full view for more than ninety degrees. We can see the steamers approaching from the north or from the south in time to mount a horse and get to Inhambane in season to see them drop anchor. If the wind and tide are right we may go by boat from our own door direct to Inhambane, without change of conveyance.

“On Sundays we have public service at 10.30 A.M., and also in the evening at 7 P.M. At first we had considerable interest, but very soon the older people, especially the men, fell off in their attendance. The women soon absented themselves, and now we have scarcely any but the children. Our own servants and Dalita's scholars are about all that attend. Altogether we usually have a good house of about sixty souls who are regular in their attendance. It is now altogether certain that there is nothing in our religion that interests these natives, and the more they comprehend it the more they do not want it. A just judge who will give to every one his deserts is precisely the one they do not wish to know about. To them, their old way is better.

“Our chapel and schoolhouse is about what we wanted. We tried to build it of stone, but the stone was so soft that it would not stand, and we lost several days' labor in the attempt to build of bricks without straw.

“Besides our regular work on the station, Dalita, our Zulu helper, has had a kraal school at Dingadinga's, about a mile distant. Dingadinga is our chief, and when he is not drunk he is quite respectable. But although he has a kraal of forty huts, with as many children, the

school was not a grand success. Dalita taught thirty-four days, five days in the week. Her roll has the names of thirty-eight pupils, but the average daily attendance was only eight. All the children expected presents, more or less, and when the presents did not appear they did not come. They learned their letters, most of them that came, and two or three of our hymns. I hope to do as much of this kind of work as possible, and to this end will get as many Zulu helpers as the churches of Natal will support. The work will not be brilliant in the beginning, but there is no doubt about the result.”

West Central African Mission.

A MESSAGE FROM BIHE.

LETTERS have been received from Mr. Sanders, at Bailundu, bearing date January 23. He reports having sent to Bihé, through Mr. Goncalves, for some articles left there when the trouble occurred last summer; and in reply the king, Jamba Yamina, writes Mr. Sanders, saying that all the goods left were in his possession, and the mission could have them on payment of \$1,000! In reference to the expulsion of the mission, the king says: “Know that we are not at fault. The fault lies with Mr. Braga and the governor of Benguela.” The king is reported to have said that the mission need not return, unless they bring him four kegs of rum and four (?) bales of cloth.

This action of the king only confirms Mr. Sanders in the opinion that the Lord purposes that they should remain, for the present at least, in Bailundu.

THE WAR.—QUIET AT THE STATION.

The long-talked-of war, which King Kwikwi has been preparing for two years, has been proclaimed as at hand; and the people have been summoned from the villages near the station to join the king in his camp. But again there is delay, and some of the chiefs have returned home, after obeying the war summons, though it may be that the return will be

but temporary. Various rumors are floating about as to what the king will do when the war is over, especially as to what he will do in reference to the goods which were stolen when the mission was expelled, most of which — as the king is well aware — are scattered about among the people of Chilume and the neighboring villages. On January 6, Mr. Sanders wrote: —

“Chikulo started for the camp several days ago, and, consequently, our school was reduced to five or six or seven last week. To-day, by new scholars, it reached eleven again.

“Last week I made a visit to Ochilumbu, staying there two nights. The people were very hospitable. The chief drawback was that the head man gave me a sheep when I left. Though we hope that I can go off to the villages a good deal, some way must be devised to dispel the feeling that a present of that kind must be given, else they will be sorry to see me often. This week I do not plan to go off, chiefly because three or four men from Ochilumbu said they were coming to visit me this week. Also, when most of the men are gone from the villages, I prefer to stay away.

“I have been able, since coming home, to make a fairly satisfactory translation of the Lord's Prayer. Heretofore, the words ‘kingdom,’ ‘will,’ ‘forgive,’ and ‘hallowed’ have been wanting. For ‘hallowed be thy name’ I had to use ‘let them reverence thy name,’ which gives the sense. I find I do not get along very fast in translating; but what I do, even though very unsatisfactory, I enter in a blank-book, that it may not be lost.

“For three days I kept a gang of about ten boys at work clearing the compound of weeds and grass. Brother Stover longed for a few weeds the first year, to prove that the soil was rich. At present the tendency is to too much of such proof.

“On Monday, January 5, I left for Chipuli, a district about eleven miles off, expecting to stay about three days. Not finding there the head man, he being at the camp, I returned next day. The people seem to like very much to have

us come and visit them, as they are wont to do with each other. On our return, Esuvi, one of our lads who accompanied me, said the people will like it very much if I continue the practice. Were there another family here, I should, I think, go off a good deal, and stay a week at a time, as I feel more and more convinced that this is the only way for us to get the language quickly, while, at the same time, the main features of the gospel will become well known. It cannot but be so, if we will but open our mouths and talk; for, during the evening I was there (and this is a sample of what takes place almost always, unless you repulse them) they crowded into such parts of the hut as were available, and some women stood outside. Such things as I talked about they listened to very respectfully.

“The school varies. One day the attendance reached fifteen; next day six, and so it varies. Whether it will become more regular, we wait to see. Some would make good progress were they to attend regularly.

“This morning I heard another version of what the Osoma intends to do on his return. He will, they say, tie up Soma Keserye and Chilombo Chongoma and all Chilume, and bid me to search around and gather all our stuff. Then he will replace ‘the vile race of Chilume servants we now employ by his own children.’ The fact is, we cannot tell what will be done till he gets here and tries to do it.

“I hope Kwikwi will tell me to search Chilume, Soma Keserye's village, and that of Chilombo Chongoma. This I would quietly do; but, as for trying to force payments, I fear it would about ruin our work.”

SUPERSTITIONS OF THE PEOPLE.

“Here, as all over the heathen world, the people are in bondage through their superstitions. For instance, nearly all the men and boys of two villages went to hunt. One young man was bitten by a snake. This was a bad omen, and the hunt was abandoned. Furthermore, the young man had to go three times as far as necessary, to avoid crossing a stream,

which is 'chikola,' meaning about the same as 'tabu.' They resorted to divination, to discover the reason for the bite. Information was given that some *ochilulu* (departed spirit) has not received due attention. These spirits are by no means long-suffering. They believe in pressing their claims, and making a fuss when things do not suit them. So this particular *ochilulu* was persuading them somewhat as Absalom influenced Joab. Having a regard for their future good (or that of the wizard), as well as for his own, he threw in the information that, had they been stiff-necked and continued to hunt in spite of the evil omen, he would have set a lion upon them.

"Another case occurred a few days ago. A hyena caught a pig at a neighboring village. In the morning they sought by divination to get at the root of the matter. In this case, also, it proved that some *ochilulu* had not received his dues. I laughed at them, and said it was the shiftlessness of the owner. If, instead of being so lazy, he had shut up the beast in a good, stout pen, the hyena could not have got at it, *ochilulu* or no *ochilulu*. They laughed, too, and, I presume, pitied my ignorance. How much they need the freedom wherewith the Son maketh free — freedom, among other things, from the fear of the malice of these spectres of their imaginations! How much they need to become Christ's, and to know that all things work together for good unto those who are his!"

FROM BENGUELA.

Letters have been received from Mr. Walter, at Benguela, dated February 9. He finds the location comfortable and, thus far, healthy; and he believes that a mission station should be permanently established at that coast town. In his judgment, the population of Benguela is much greater than that usually assigned it, consisting, aside from the few hundred whites, of *Cabindas*, or people from the northern coast towns, of liberated slaves from the interior, who all speak the *Umbundu*, and of *Mondombes*, the agricultural class, numbering, he thinks, not less than

six thousand. The second class (the liberated slaves) Mr. Walter regards as especially accessible and ready to receive the gospel.

Mr. Arnot, the Scotch missionary, left Benguela for Bailundu January 27, after a protracted stay on the coast. He will remain some time with Mr. and Mrs. Sanders at Bailundu, and may then return again to Benguela.

European Turkey Mission.

MR. MARSH writes from Philippopolis, March 18:—

"This city is a hard place for work, but yet there are many things that encourage us as we come back to the work here. The Sabbath congregations are quite good. A week ago last Sunday morning I think there were fully 150 persons present. Among them are many young men. I observed Bulgarians, Greeks, Armenians, Hebrews, Hungarians, French, English, and Americans listening to the preaching of the Gospel. The Sunday-school is well sustained, the weekly prayer-meeting is fairly well attended, the women's prayer-meeting and their benevolent society are prospering. Some things that have troubled us in the past are righting themselves gradually.

"One little item will interest you as it does me. To-day Pastor Tonjoroff brought me \$13.60, the contribution of the church here the past year, for foreign missions. We wish to send it for the work in Africa. May it go to Bihé?"

Eastern Turkey Mission.

OUT-STATIONS OF MARDIN.

MR. DEWEY, writing from Mardin, March 1, speaks of progress reported at Mosul:—

"Several persons were received to church membership; the first additions for more than four years. The pastor of the Kutenbul church has been invited to become their pastor, and we are hoping he may discern the Master's voice in the call. Contributions for the current year,

or rather pledges to contribute, are quite up to our expectations. Arrangements have been made for continuing a helper in Tel Kafe this year, also under the oversight of the Mosul church. Altogether the prospect seems more encouraging than for many years heretofore.

“From Karabash, where matters were left in such hopeful state after the Week of Prayer, no cheering word comes. On the contrary, things seem to be in worse case than ever, and we have been constrained to warn the brethren there that, unless there is a change soon, we shall be compelled to abandon them entirely.

“At Monsooreya, where it has for so many years seemed as though the seed were being cast on the wayside, a real

interest has been awakened this winter. There is a larger attendance at Sabbath services, and the helper has a day-school of *over fifty pupils*.

“From the mountain region about Midyat distressing reports come of the exactions and oppressions of the government. It would seem as though a settled policy were being entered upon, looking toward the stamping out, not merely of the Protestants, but of the entire Christian element of the population.

“Two colporters were started out about a month ago with books, their objective point being Dere Zore, on the Euphrates, nearly south of Mardin. It is an important caravan centre, and is said to be surrounded by numerous villages.”

Notes from the Wide Field.

FOREIGN MISSIONS OF THE AMERICAN METHODIST EPISCOPAL CHURCH.

THE report of the Missionary Society of this church for the year 1884 gives the statistics of its operations in foreign lands. In preparing the following summary we have included only those missions which are conducted in pagan or Roman Catholic countries, leaving out the German and Scandinavian Missions, which are conducted almost entirely by native ministers, to whom grants-in-aid are made, as to home-missionary churches in our own land. In Denmark, Sweden, Norway, Germany, and Switzerland there are connected with churches aided by the American Methodist Society 23,257 members and 6,446 probationers:—

MISSIONS.	Ordained Missionaries.	Female Missionaries.	Natives Ordained.	Native Preachers.	Other Helpers.	Members.	Probationers.	Adherents.
Africa	0	0	0	0	56	2,337	171	0
South America	4	8	3	22	37	377	379	3,500
Foochow	4	7	42	31	37	1,778	941	2,021
Central China	9	10	3	4	21	1,111	107	740
North China	7	13	2	4	21	348	213	0
West China	2	3	0	2	2	5	9	35
North India	21	25	30	107	615	2,508	1,942	7,921
South India	51	20	0	0	57	1,295	617	0
Bulgaria	3	4	4	3	20	45	31	137
Italy	2	2	17	7	1	863	241	1,386
Japan	13	21	9	20	57	907	245	402
Mexico	8	13	8	18	47	611	623	3,534
TOTAL	124	126	118	218	971	12,185	5,519	19,676

ARABIA.

THE Church Missionary Society has decided to commence an Arabian mission; first occupying Aden, on the Red Sea. Aden is in British territory, and has among its population some 12,000 Arabs and 8,000 Somalis, and the place is annually visited by large numbers of Arabs from all parts of Arabia. Here the Mohammedans can be reached while under British protection.

AFRICA.

DEATH OF MTESA. — *The Church Missionary Intelligencer* for April has letters from Uganda giving the particulars of the death of this Central African monarch. The event occurred on the morning of October 10. The missionaries had been led to anticipate that whenever the emperor should die there would immediately be the utmost confusion and robbery and bloodshed. The following account of native customs, in connection with the succession in the kingdom, given by Rev. Mr. O'Flaherty, will show how reasonable such anticipations were:—

“In Buganda every chief and head of every *kika*, or family, gives the king his sister or nearest relative to wife; and the prince born of that kika is nursed and nourished and brought up by the chief of the kika, and called so-and-so, the son of such a chief. Now, when the king dies, and there are scores of princes, each belonging to a kika, the patron being the chief, you can well imagine the terrible interest and confusion. Each patron presents his prince and praises him as best. Then the scuffle, the fiery oratory, beggar description. The kika that is fortunate in the appointment by a majority of the most powerful chiefs triumphs over all others, for then its members get the highest offices, and are the children of their king: in fact, his brothers. They appoint him, and he protects and promotes them. The king when chosen orders the chiefs, according to custom, to bind and kill his brothers save one, and he holds no rank. Oh, the cold-blooded butchery! Who would be a king's son in this country? He then orders his chiefs, the principal ones who appointed him, of whom there are five or six, — Katikiro, Sekibobo, Mukwenda, Kangao, Kasuju, and Pokino, — to be killed. He then appoints his own chiefs. Those chiefs killed are to be the companions and chiefs of the departed monarch in the sunny plains of Wagulu, where they have pleasures forevermore.”

The anticipations of the missionaries, we are glad to say, have not been realized. Prior to the death of the king, mission work had been going on very nicely, and a class of twenty of the advanced converts was held daily. A few of the most friendly natives warned the missionaries to be ready for an attack, as some of the chiefs and others were prepared for robbery and murder as soon as the king breathed his last. The missionaries heard the beating of drums and a great wailing, but no attack was made. On visiting the court, the chiefs were found sitting on the ground weeping piteously, as were also the wives of the deceased king. The mourning seemed to be most sincere. The missionaries bear testimony to the generosity and large-heartedness of Mtesa, and say that in certain respects no monarch surpassed him. He was dignified in manner, keen and subtle in argument, and had a marvelous command of the language and of his own temper. The new king is his son, Mwanga, who is only a lad. He has been under instruction by the missionaries, though they have no great faith in him. Still he has not, up to this time, killed his brothers, according to the usual custom, and as Mtesa did when he came to the throne. Moreover, there has been no robbery and no bloodshed. One of the king's daughters is always chosen to a special office called the “King's Sister,” and Rebecca Mugali, of whose conversion a brief account is given in the *Missionary Herald* for February (p. 76), has been selected for this position. This gives good ground of hope for the future. The king has asked the missionaries to teach him, and has sent two messengers to welcome three of the mission band to his capital. The position of affairs is thus not only interesting but most hopeful.

GERMAN ANNEXATIONS. — The annexations by Germany on the interior of East Africa are causing some anxiety to our English brethren who have undertaken missions in that region. The action of the Germans on the west coast at the Cameroons does not give very great hope that the missionary operations on the other side of the Continent will be unimpeded by this process of annexation. Still we trust that the fears of our brethren may prove to be not well grounded.

ON THE CONGO. — The English Baptists have pleasant reports of the progress of school work on the Congo. At Ngombe both the Sunday services and the schools were well attended. The same was true at Underhill station, where the Sunday services are spoken of as most encouraging and refreshing. The schoolboys are said to have a great taste for learning.

WESLEYAN MISSIONS ON THE GOLD COAST. — The English *Wesleyan Missionary Notices* for March contains a brief history of the missions of this church on the Gold Coast, which were begun in 1835. The Gold Coast, it will be remembered, is a British colony, with an area of about 16,000 square miles, and a population of about half a million. Early attempts to reach the natives of that region were unsuccessful, but in 1833 an English captain was greatly surprised at the request of some natives for Bibles. On returning home he secured a missionary from the Wesleyan Society, Rev. Joseph Dunwell, and when he arrived at Cape Coast Castle, the news spread like wildfire among the natives that the missionary had come. The native king sent messages to all the neighboring kings and chiefs to give the information, and people came from all parts to see what sort of a thing a missionary was. They were not only interested, but many were converted. But, after a few months of labor, Mr. Dunwell died. Other missionaries who followed him also died. Of the eighteen missionaries, men and women, who went out within the six years prior to 1841, eleven died and four were compelled to return home through failure of health. There are now in this region, however, two men who have had protracted service: Mr. Freeman, who went out in 1838, and Mr. Allen, who went in 1841. Thus it seems that, though the natives call the region "the white man's grave," some white men have been able to live there, and, notwithstanding the fatality which has attended the enterprise, recruits are not wanting and the results of work have been most cheering. The last report of the Gold Coast, Yoruba, and Popo districts, gives 59 chapels, 268 other preaching-places, 24 missionaries, English and native, 287 local preachers, 6,716 church members, while there are 20,075 attendants at public worship.

A RAILROAD ON THE SHIRE. — It is reported that Mr. Stevenson, of Scotland, who has done such good service in placing the steam vessels on the great lakes of Central Africa, and has built the highway between Nyassa and Tanganyika, has offered to guarantee the construction of a railroad around the rapids on the Shiré River. The distance is about sixty-two miles. We trust this report is true, for nothing more seems needed to make an easy and rapid transit to the Central African regions.

HEALTH ON THE CONGO. — Rev. T. J. Comber, in a paper read before the Royal Geographical Society of London, April 13, speaks of three sections along the Congo which differ materially in their healthfulness. First, the Lower Congo, where Europeans and persons of all nationalities had lived with little more peril to life than in Europe. Second, the cataract region between Vivi and Stanley Pool; in this section twenty-five per cent. of the 200 Europeans who had lived there the past six years had died, mostly from fever. The third region is the Upper Congo, above Stanley Pool; of the thirty Europeans who had been living or traveling in this section, only one death had occurred from sickness. It seems, therefore, that the intermediate region by the cataracts is the only unfavorable portion, and should the railroad be built around the cataracts, the question of healthfulness for Europeans would seem to be solved.

MADAGASCAR.

It is becoming more and more apparent that the progress of the Malagasy toward civilization and Christianity is not by slow steps, but by leaps. The recent assault of the French has doubtless, to some degree, shaken the faith of a few, but on the whole it seems to have strengthened and deepened the spiritual life of the people. The results

have not been as deplorable as might have been anticipated. From the recent volume of Rev. Mr. Shaw, noticed in our bibliographical department, we learn that the value of the American commerce with the island is about equal to that of the French and English put together. The people are advancing in all the arts; carpenters, stone-masons, clock-makers, tailors, have learned to turn out work which would be no discredit to any land, and some of the church edifices of the island would ornament any town in New England. Travelers comment upon the fact that there are no roads on the island, but the reason is apparent. The ruling race of the interior is too intelligent to build a highway by which the armies of France can reach their capital. Though slavery exists, it is in a mitigated form, and the slaves and freemen sit side by side in the churches. The houses of the people also, instead of being filthy little hovels of one room only, are rapidly improving. The present missionary force of the London Missionary Society on the island is twenty-nine, including single ladies. There are now over 300,000 adherents, and 4,134 men are enrolled as preachers, though it is to be said that many of them have no special gifts or fitness for the position. The educational system is on a new and firmer base. One of the eight secretaries of state has been put in charge of the department of education. All children between seven and fourteen years of age are required to attend school. In the school, according to recent government schedule, there are over 150,000 scholars; the promise for the future in all respects is very bright, if only the Malagasy can be allowed to work out their social and religious problems free from the assaults of France.

BURMA.

MR. FREIDAY, of the American Baptist Mission, who with his associate was driven from Bhamo when that place was attacked by Chinamen, reports, in the *Missionary Magazine*, that the Burmese have not succeeded in their attempt to drive out the Chinamen. His own house has been destroyed, the sides of it having been used to make barricades. The British Agency has been burned. The whole country of Upper Burma is becoming greatly disturbed.

NEW GUINEA.

THE London Missionary Society has recently issued a leaflet concerning its New Guinea Mission, which contains some excellent testimony as to the value of the work done among the rude savages in that distant island. Rev. Mr. Lawes, who went to New Guinea in 1871, was recently given a reception at Sydney, at which Lord Loftus, the governor of New South Wales; Commodore Erskine, commander of the British fleet in the South Seas; Sir H. B. Loch, governor of Victoria, and Sir E. Strickland, a Roman Catholic baronet, gave the warmest testimony to the value of the work done by Mr. Lawes and his coadjutors in the vicinity of Port Moresby. Ten years ago the natives of that region were suspicious, thieving, and quarrelsome. Now, these men declare that the people are orderly, attentive to religious instruction, and honest. It is pleasant to have the testimony of an eminent naval officer, in view of the fact that men of the sea have been known to disparage Christian missions. Commodore Erskine said: "He was glad to have an opportunity of informing the people of this country, as he had already informed Her Majesty's government, that he should have been totally unable to carry out the orders he had received had it not been for the influence exerted in New Guinea by Mr. Lawes. He was glad to have an opportunity, coming as he did from the scene of Mr. Lawes's labors, of testifying to the noble work and good results which had been achieved during his (Mr. Lawes's) time on the island. With regard more especially to the work he himself had been ordered to carry out, he thought the result of that work alone was a sufficient proof of the good work Mr. Lawes had done. Mr. and Mrs. Lawes visited the island of New Guinea some ten years ago, at which time they could not, and dared not, communicate with the people of the country. But at

the time he (Commodore Erskine) visited the island — a short time ago — he found that the influence exerted by Mr. Lawes was very great, and he thought that any crowned head might be proud to exercise such influence over any people. He did not intend to go into the principles of missionary life as connected with the different sects; but he had, as a naval officer, during the last few years, seen the good work which had been done on the islands, and he was glad to testify to the good results which had been achieved at New Guinea.”

Hugh Milman, a magistrate who had visited the southeast coast of New Guinea, also bore this testimony: “The indomitable courage that was required and shown by them in getting a footing on the great and densely populated continent is deserving of all praise, and the benefits to the natives that have already arisen from contact with them during the short space of some seven or eight years are immense: inter-tribal fights, formerly so common, being entirely at an end, and trading and communication, one tribe with another, now being carried on without fear.” Mr. Milman also tells of an old chief with whom he was conversing as to whether the missionaries had done them good, who gave some illustrations of their work. Pointing to some natives from other islands who had come ashore, this chief said: “Why, a few years ago, these people, if they had been landed here, would have been killed and eaten; now they can land in safety, and we will take care of them and send them on their way to their homes.”

INDIA.

HINDU SUPERSTITION. — The Hindus and Mussulmans of India are in continued conflict by reason of the superstitious reverence paid by the former to their sacred animals. Recently at Mangrole, a cow was slaughtered by a Mussulman, and the Hindus brought a suit against him for the crime, the Mussulmans uniting in a subscription to defray the expense of the suit. The Hindus threaten to leave the place altogether if the authorities permit the slaughter of cows within their territory. It is stated that a pledge was made a generation ago by the authorities that no cow should be allowed to be slaughtered by the Mussulmans.

Miscellany.

BIBLIOGRAPHICAL.

Madagascar and France. With some account of the Island, its people, its resources, and development.
By George A. Shaw, F.Z.S. With maps and illustrations. London: The Religious Tract Society. Pp. 320. Price, 6 shillings.

The author of this book is Rev. Mr. Shaw, of the London Mission, whose name appeared so often in the foreign dispatches of last year, in connection with the French assault on Madagascar. A missionary for fourteen years in the island, and having special opportunities for studying the history and character of the people, he has given us a volume of exceeding interest. After a general description of the immense

island, so full of wonders, he treats of the origin of the Malagasy, the attempts to colonize the island, the recent French claims, including a history of the Embassy to Europe, and the story of the hostilities up to the beginning of the present year. There is a very valuable account of the present civil and religious state of the Malagasy, and the volume concludes with chapters on the fauna and flora of the island. Those who are inquiring for the latest and best book on Madagascar will find this volume of Mr. Shaw's just what they desire. In our “Notes from the Wide Field” will be found some facts gleaned from this valuable book.

The Russians at the Gates of Herat. By Charles Marvin. With maps and portraits. New York: Charles Scribner's Sons. Pp. 185. Price, \$1.00.

This volume, by a writer who has already published much bearing upon Russia's movements in Central Asia, will furnish a condensed but clear answer to many questions that will be asked nowadays respecting the dispute of England and Russia over the Afghan boundary. The steady and stealthy step of the Cossack southward is clearly traced, and the reasons are given why Herat may well be called the key to India, and its occupation by the Russians be forcibly resisted by Great Britain. The only blemish to the book is a certain "I-told-you-so" air in treating of the various advances which Russia has made during recent years.

A Dictionary of the Bible. Including Biography, Natural History, Geography, Topography, Archaeology, and Literature. With twelve colored maps, and over four hundred illustrations. By Philip Schaff, D.D., LL.D. Third edition, revised and enlarged. Philadelphia: American Sunday-School Union. Pp. 960. Price, \$2.00.

The previous editions of this popular, yet scholarly, book found great favor with the public, and letters from the missionaries of the American Board have often alluded to the help they have found in this Bible dictionary, to which large numbers of them have been able to have access through the kindness of the author. This

third edition is a decided advance upon its predecessors, covering the results of recent topographical discoveries and the fruits of the ripest scholarship. The book is quite "up to the times," and in view of the great additions made of late to human knowledge in the department of Biblical geography, this is saying much.

Life and Travel in India. By Anna Harriette Leonowens. Author of *The English Governess at the Siamese Court*. Philadelphia: Porter & Coates. 1884.

These sketches, made from notes written in India, are both interesting and instructive; they furnish a variety of striking pictures of the complex life of that strange land. Much valuable information is given in a clear and pleasant style, and a number of illustrations add to the attractions of the book.

BOOKS RECEIVED.

The Errors of Evolution. An Examination of Nebular Theory, Geological Evolution, the Origin of Life, and Darwinism. By Robert Paterson. Edited, with an introduction, by H. L. Hastings. Boston. Pp. 271.

Also the same in four numbers. Paper covers. Price, 15 cents each.

The Young Men and the Churches. Why some of them are outside and why they ought to come in. By Washington Gladden. Boston: Congregational Sunday-School and Publishing Society. Pp. 71. Paper covers. Price, 10 cents.

Doris and Theodora. By Margaret Vandegrift. Philadelphia: Porter & Coates.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Continuous and most earnest prayer is desired that God would speedily provide the needed men, several of them needed immediately for the prosecution of missionary work. The harvest is plenteous; the laborers are few.

ARRIVALS AT STATIONS.

February 4. At Kobe, Japan, Dr. Doremus Scudder and Miss Catherine S. Scudder.

ARRIVAL IN THE UNITED STATES.

May 5. At Boston, Miss Emily L. Spooner, of the European Turkey Mission.

DEATHS.

March 5. At Marash, Central Turkey, Mrs. Mary E. Lee, wife of Rev. Lucius O. Lee. (See page 225.)

April 19. At Auburn, N. Y., Rev. Oliver S. Taylor, M.D., aged 100 years; formerly connected with the American Board. (See *Missionary Herald* for January last, page 15.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. An argument with Hindus. (Page 231.)
2. A convert in India amid persecutions. (Page 232.)
3. The opening among the Mongols. (Page 235.)
4. An interesting convert in Japan. (Page 236.)
5. Calls for preaching in Northern Japan. (Page 236.)
6. News from Micronesia. (Page 238.)
7. Native superstitions in Africa. (Pages 241 and 229.)
8. The reëstablished mission at Bailundu. (Page 240.)
9. Report from the East Central African Mission. (Page 239.)

Donations Received in April.

MAINE.			
Cumberland county.			
Gorham, 1st Cong. ch.	56	67	
Lincoln and Sagadahoc counties.			
Boothbay, Emily D. Thorp,	10	00	
Penobscot county.			
* Garland, Cong. ch. and so.	3	00	
Somerset county.			
Skowhegan, Island-ave. ch.	26	00	
Union Conf. of Ch's.			
South Bridgton, A friend in Cong. ch.	2	00	
Waterford, 1st Cong. ch.	3	00	—5 00
Washington county.			
Machias, Centre-st. Cong. ch.	15	00	
York county.			
Kennebunk, Union Cong. ch.	33	22	
Lyman, Mrs. Martha Roberts,	5	00	—33 22
Liberty, A friend, for W. C. Africa,			2 00
			<u>155 89</u>
NEW HAMPSHIRE.			
Cheshire co. Conf. of Ch's. George			
Kingsbury, Tr.			
Keene, Cong. ch., A friend,	16	95	
Grafton county.			
Plymouth, Cong. ch., m. c.	2	80	
Hillsboro' co. Conf. of Ch's. George			
Swain, Tr.			
Mount Vernon, Cong. ch. and so.	15	00	
Nashua, 1st Cong. ch.	59	76	—74 75
Merrimac county Aux. Society.			
Concord, 1st Cong. ch., to const.			
Mrs. CHARLES S. DANFORTH and			
WILLIE F. MASON, H. M.	260	90	
Rockingham county.			
Hampstead, Miss A. M. Howard,	5	00	
Strafford county.			
Centre Sandwich, Levi W. Stanton,			
Durham, Cong. ch. and so., to const.	78	10	
Rev. SAMUEL H. BARNUM, H. M.	15	75	—98 85
Meredith, 1st Cong. ch.			10 00
Windham Depot, A friend,			<u>469 26</u>
<i>Legacies.</i> — Goffstown, Rev. Abel			
Manning, by Alfred Story, Ex'r,	534	19	
			<u>1,003 45</u>
VERMONT.			
Addison county.			
Bridport, Cong. ch. and so.	10	00	
Orwell, Cong. ch. and so.	12	00	—22 00
Bennington county.			
Bennington, 2d Cong. ch.	21	90	
Caledonia co. Conf. of Ch's. T. M.			
Howard, Tr.			
Cabot, Cong. ch. and so.	30	00	
East Hardwick, Cong. ch. and so.	14	97	
East St. Johnsbury, 3d Cong. ch.	15	50	
Lower Waterford, Cong. ch. and so.	6	40	—66 87
Chittenden county.			
Milton, Cong. ch., for chapel fund,			
Austria,	12	04	
Franklin co. Aux. Soc. C. B. Swift, Tr.			
Enosburgh Falls, M. P. Perley, for	25	00	
M. P. Parmelee, Trebizon,			
Georgia, Cong. ch., for chapel fund,	45	00	
Austria,			
St. Albans, Cong. ch., for chapel	26	55	—97 55
fund, Austria,			
Orange county.			
Post Mill Village, G. B. Holbrook,			1 50
Rutland county.			
Benson, A friend,			1 00
Washington county Aux. Soc. G. W.			
Scott, Tr.			
Waterbury, Cong. ch., for chapel			
fund, Austria,	43	00	
Windham county Aux. Soc. H. H.			
Thompson, Tr.			
Brattleboro', Cen. Cong. ch. (of wh.,			
m. c., 20, and Joseph Wilder, 25),	95	90	
West Brattleboro', Cong. ch. and so.,			
11.26; A friend, 3,	14	26	
Westminster, 1st Cong. ch.	16	00	—126 16
Windsor county.			
Springfield, Cong. ch. and so.			104 83
—, A friend,			<u>20 00</u>
			<u>516 90</u>
<i>Legacies.</i> — Orwell, Lovisa Root, pre-			
viously acknowledged, 4,000,			1,000 00
			<u>1,516 90</u>
MASSACHUSETTS.			
Barnstable county.			
Falmouth, 1st Cong. ch., m. c.			12 76
Berkshire county.			
Hinsdale, Cong. ch. and so.	10	25	
North Adams, Cong. ch. and so.	50	04	
Sheffield, Cong. ch. and so.	5	25	
Williamstown, 1st Cong. ch., 34.56;			
South Cong. ch., 15.81,	50	37	—115 91
Bristol county.			
Fall River, Cong. ch. (of wh., m. c.,			
31.45),	100	95	
Rehoboth, Cong. ch. and so.	40	00	
Westport, Pacific Union ch.	12	00	—152 95
Brookfield Asso'n. William Hyde, Tr.			
Barre, Evang. Cong. ch., to const.			
Mrs. CAROLINE W. WOODS, H. M.	114	35	
North Brookfield, 1st Cong. ch.	50	00	—164 35
Essex county.			
Lawrence, Lawrence-st. ch.			100 00
Essex county, North.			
Amesbury, Cong. ch. and so.	17	04	
Bradford, Mr. and Mrs. Warren Ord-			
way to const. Mrs. WILLIAM K.			
FARRAR, H. M.	100	00	
Newbury, 1st Cong. ch.	15	62	
Newburyport, North Cong. ch.	23	21	—153 87
Essex co. South Conf. of Ch's. C. M.			
Richardson, Tr.			
Beverly, Dane-st ch.	193	04	
Peabody, South Ch. and so., to			

const. CHARLES A. HASKELL, H. M.	150 00—343 04
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch.	37 18
Sunderland, Cong. ch. and so.	100 00—137 18
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 2d Cong. ch., 45.21; 3d Cong. ch., 7.55;	52 76
Ludlow, Cong. ch. and so.	15 25
Palmer, 1st Cong. ch., 6.63; 2d Cong. ch., 24,	30 63
Springfield, North Cong. ch., 68.17; 1st Cong. ch., 65.98;	134 15
Westfield, 1st Cong. ch.	8 50—241 29
Hampshire co. Aux. Society.	
Amherst, College ch., 343.30; 1st Cong. ch., 60,	403 30
Middlesex county.	
Arlington, Cong. ch. and so.	30 00
Auburndale, Cong. ch. and so.	100 00
Cambridgeport, Pilgrim ch.	333 41
Lexington, Hancock ch.	21 10
Lowell, J. Skilton, 15; G. F. Willey, 10,	25 00
Malden, 1st Cong. ch.	112 34
Natick, Cong. ch. and so.	100 00
Newton Centre, 1st Cong. ch.	111 75
Newton Highlands, Cong. ch. and so.	75 00
Somerville, Franklin-st. ch. (of wh., m. c., 106.81)	306 64
West Medford, Cong. ch. and so.	11 65
Wilmington,	26 25—1,253 14
Middlesex Union.	
Ayer, Cong. ch. and so.	15 00
—, A friend, to const. Rev. JOHN C. STAPLES, H. M.	50 00—65 00
Norfolk county.	
Braintree, H. A. Johnson,	10 00
Brookline, Harvard ch. and so., 246.09; A thank-offering, 5.	251 09
Medfield, 2d Cong. ch.	87 50
North Weymouth, Pilgrim ch. and so.	44 60
South Weymouth, 2d Cong. ch., with other dona., to const. JOHN H. STETSON, H. M.	48 00
West Medway, Mrs. Patience Shumway,	5 00—446 19
Plymouth county.	
Abington, 1st Cong. ch.	26 64
South Abington, A friend, to const. Mrs. MEHTABLE REED and VELMA FAUNCE, H. M.	200 00—226 64
Suffolk county.	
Boston, Old South ch., 3,100; Shawmut ch., 1,709.96; Eliot ch., A friend, a thank-offering, 1,000; Union ch., 340.50; Mt. Vernon ch., 300; do., J. S. Ellis, 20; South Ev. ch. (W. Roxbury), 71.41; Immanuel ch., "J. S. R.," 15; Mrs. Walter Baker, for ch. at Fukuoka, Japan, 100; S. D. Smith, 50; A friend, 1,	6,707 87
Chelsea, 3d Cong. ch.	63 06—6,770 93
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Holden, S. W. Armington, for work of Rev. J. F. Clarke,	10 00
Leicester, 1st Cong. ch. (of wh., for Japan, 1.25), to const. GEORGE H. SPRAGE, H. M.	119 68
Worcester, Union ch. and so., to const. GEORGE EDWARDS, H. M., 128.04; Plymouth Cong. ch., 122; Central Cong. ch., 100; Salem-st. ch., to const. THOMAS E. N. EATON, H. M., 100; Piedmont ch., 50,	500 04—629 72
	11,218 27
Legacies.—Boston, Mrs. Eliza C. Ford, by F. D. Child, Ex'r,	2,500 00
Randolph, Ebenezer Alden, by Rev. E. K. Alden, Ex'r,	925 00
Topsfield, Susan Wildes, by Moses Wildes,	200 00

Worcester, Asaph R. Marshall, by Betsey E. Marshall and Loammie Harrington, Ex'rs,	100 00—3,725 00
	14,943 27

RHODE ISLAND.

Pawtucket, Item in March <i>Herald</i> should stand thus: Cong. ch., one of its members, as a memorial-offering, to const. Mrs. ISABELLA R. CLAPP, H. M., 100.	
Providence, Beneficent Cong. ch., 231.45; A friend, 3,	234 45

CONNECTICUT.

Hartford county. E. W. Parsons, Tr.	
East Granby, Cong. ch. and so.	8 15
Granby, Rev. J. B. Cleaveland,	1 00
Hartford, Ladies, for chapel fund, Austria, 30; Rev. George E. Sanborne, for do., 10,	40 00
Manchester, 1st Cong. ch.	3 00
Marlboro', Cong. ch. and so.	8 50
New Britain, 1st Ch. of Christ,	185 99—246 64
Litchfield co. G. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	22 98
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	42 30
Durham, Cong. ch. and so.	20 00
Old Saybrook, Cong. ch. and so.	17 29—79 59
New Haven co. F. T. Jarman, Ag't.	
Ansonia, 1st Cong. ch.	23 07
Branford, H. G. Harrison,	10 00
Meriden, Centre Cong. ch.	25 00
New Haven, "J. L. E."	20 00
Wallingford, Cong. ch. and so.	15 20
Woodbridge, Cong. ch., add'l,	12 00—105 27
New London co. L. A. Hyde and L. C. Learned, Tr's.	
New London, Ch. of Christ, 115.29; 2d Cong. ch., 7.14,	122 43
Salem, Cong. ch. and so.	19 00—141 43
Windham county.	
Abington, Cong. ch. and so.	15 00
—, A lady,	500 00
	1,110 91
Legacies.—Killingworth, Jane L. Hull, part avails of real estate,	94 00
Wapping, F. A. Sadd, by H. W. Sadd, Ex'r,	624 75
West Stafford, Esther P. Davis, by David Davis,	500 00—1,218 75
	2,329 66

NEW YORK.

Brooklyn, A friend, 100; Frank Bond, 50,	150 00
Cortland, Rev. H. T. Sell, 5; Mrs. M. A. Sell, 5,	10 00
Coxsackie, "In memoriam,"	4 00
Dunnsville, Willard G. Davis,	100 00
Elmira, Park Cong. ch.	75 00
Fairport, A. M. Loomis,	10 00
Flushing, Cong. ch. and so.	50 00
Kiantone, Cong. ch. and so.	3 54
New York, Pilgrim ch., with other dona., to const. CHARLES P. PEIRCE, H. M., 51.60; S. T. Gordon, 100; Miss J. A. van Allen, 5,	156 60
Oswego, 1st Cong. ch.	78 97
Oxford, Cong. ch. and so.	26 00
Perry Centre, Cong. ch. and so.	15 31
Phelps, Mrs. Wm. H. Jackson,	1 00
Walton, "C. S. F.," in loving memory of Rev. Fayette Shipherd,	5 00
West Groton, Cong. ch. and so.	19 45—704 87
Legacies.—New York, William B. Bibbins, by Morris W. Lyon, Ex'r,	250 00
Romulus, Susan Watson, int., by A. V. Brokaw, Ex'r,	20 38
Shelby, Oren Scovell, by C. A. McCormick, Ex'r,	1,000 00—1,270 38
	1,975 25

PENNSYLVANIA.			
Ebensburg, 1st Cong. ch.	4	10	
Oak Lane, Mrs. E. H. Pratt, 15; Mrs. Evans, 10,	25	00	
Philadelphia, A member of Calvary Pres. ch.	5	00	
Scranton, Thomas Eynon,	50	00	
Spring Creek, Cong. ch.	2	77	
West Spring Creek, Cong. ch.	2	23	—89 10
NEW JERSEY.			
Chester, 1st Cong. ch.	17	76	
Newark, 1st Cong. ch.	75	00	—92 76
SOUTH CAROLINA.			
Cheraw, "Part of the Tithe,"	10	00	
TEXAS.			
Austin, Cong. ch.	20	56	
OHIO.			
Burton, Cong. ch.	31	08	
Chardon, Cong. ch.	9	87	
Cincinnati, "Mrs. E. A. T."	10	00	
Cleveland, Franklin-ave Cong. ch. and Sab. sch.	17	50	
Florence, A friend,	10	00	
Gallon, F. Linsley,	2	00	
Lodi, Cong. ch.	18	12	
Nelson, Cong. ch.	9	60	
New London, 1st Cong. ch.	5	12	
Oberlin, 1st Cong. ch., 82.85; Mrs. L. G. B. Hills, 25; Rev. George Clark, 10,	117	85	
Salem, D. A. Allen,	25	00	
Sandusky, 1st Cong. ch.	20	51	
Toledo, 1st Cong. ch., to const. WALTER E. TERHUNE, H. M.	177	50	
Windham, 1st Cong. ch.	23	39	—477 54
Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r,	24	09	
	501	63	
ILLINOIS.			
Champaign, Cong. ch.	53	93	
Chicago, 1st Cong. ch., 100; South Cong. ch., 10; Students, Theo. Sem., 7,	117	00	
Glenocoe, Cong. ch.	27	00	
Roseville, 1st Cong. ch.	35	00	
Sandwich, Cong. ch.	35	05	
St. Charles, Cong. ch.	9	80	
Tonica, Cong. ch.	9	50	
Winnetka, Cong. ch.	42	28	—329 56
MICHIGAN.			
Adrian, "Mrs. G. B. R."	1	00	
Almont, Cong. ch.	18	00	
Charlotte, 1st Cong. ch.	25	00	
Chelsea, 1st Cong. ch.	21	50	
Croton, Rev. L. Curtiss,	2	75	
East Saginaw, 1st Cong. ch.	38	39	
Napoleon, Cong. ch.	4	00	
Olivet, Cong. ch., m. c.	3	02	
Owosso, Cong. ch.	32	85	
Romeo, Cong. ch.	5	00	
Royal Oak, Cong. ch.	4	00	
Stockbridge, Mrs. R. W. Reynolds,	5	00	
Three Oaks, J. U. Parrey,	10	80	
Utica, A friend of missions,	1	00	—172 31
WISCONSIN.			
Arena, Cong. ch.	5	00	
Bloomington, Cong. ch.	6	27	
Green Bay, 1st Pres. ch.	58	61	
Kinnickinnick, Cong. ch.	4	11	
Milwaukee, Grand-ave. Cong. ch.	53	72	
New Lisbon, Cong. ch.	27	65	
River Falls, Cong. ch.	32	29	—187 65
IOWA.			
Big Rock, Cong. ch.	10	00	
Chester Centre, Cong. ch.	26	75	
Decorah, Cong. ch.	38	99	
Downey, Mrs. D. O. Goodrich,	15	00	
Emmetsburg, Cong. ch.	10	04	
Gomer, Cong. ch.	2	50	
Grinnell, 1st Cong. ch.	9	16	
Hampton, Cong. ch.	7	74	
Maquoketa, Cong. ch.	19	11	
Mitchell, Cong. ch.	24	15	
Rock Rapids, Rev. C. H. Morse,	1	00	—164 44
MINNESOTA.			
Minneapolis, Plymouth ch.	36	20	
Winona, Cong. ch.	42	50	—78 70
KANSAS.			
Dunlap, Cong. ch.	1	66	
Strong City, Cong. ch.	11	00	—12 66
NEBRASKA.			
Clay Centre, Cong. ch.	13	73	
Cubertson, Ger. Cong. ch.	2	25	
Fontanelle, Cong. ch.	58	—16 56	
CALIFORNIA.			
Oakland, Miss M. L. Newcomb, 260;	270	00	
Rev. J. H. Holbrook, 10,	9	00	
San Francisco, Rev. D. D. Jones,	10	00	
Santa Cruz, Cong. ch.	16	10	—305 10
Sonoma, Cong. ch.	16	10	—305 10
OREGON.			
Portland, Plymouth Cong. ch.	10	70	
The Dalles, 1st Cong. ch.	10	25	—20 95
COLORADO.			
Highlandlake, Cong. ch.	4	60	
DAKOTA TERRITORY.			
Henry, A friend,	1	00	
Lake Preston, Cong. ch.	6	00	
Watertown, Cong. ch.	3	00	—10 00
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Montreal, "C. A."	5	00	
FOREIGN LANDS AND MISSIONARY STATIONS.			
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East Roumelia, Philippopolis Ch., for W. C. Africa,	13	60	
England, Liverpool, "J. Q."	50	00	
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Victoria, Yulangah, Mrs. Margaret Mackichan and John Mackichan,	24	25	—415 25
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MASSACHUSETTS.—Boston, Village Sab. sch. (Dorchester), for school of Rev. R. Winsor, 44.31; W. Roxbury, Cong. Sab. sch., for a "Baby organ," 23.50; Cohasset, 2d Cong. Sab. sch., 6.04; West Newton, Red Bank- ing Company, for school in Eastern Turkey, 66.28; Williamstown, South Cong. Sab. sch., 35.36,	155 49	OHIO.—Hudson, "Little Helpers," for school in Turkey, MISSOURI.—Annapolis, Union Sab. sch. WISCONSIN.—Delavan, Cong. Sab. sch. IOWA.—Winthrop, Soc'y for Christian En- deavor, MINNESOTA.—Alexandria, Infant dep't of 1st Cong. Sab. sch., for a school at Cesarea, DAKOTA TERRITORY.—Volga, Cong. Sab. sch. DOMINION OF CANADA.—Montreal, Am. Pres. ch., Tanneries Sab. sch.	15 00 4 00 7 50 3 56 4 63 3 00 10 00
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MAINE.—Cumberland Mills, Cong. Sab. sch., 6.60; Kittery, Two friends, 60c.; Litchfield Corner, Cong. Sab. sch., 1.50; Princeton, Cong. Sab. sch., 10c.	8 80	dren, 60c.; Ashley Peck, 10c.; Shirland, Cong. Sab. sch., 2.20; Winnebago, 1st Cong. Sab. sch., 1.50,	9 65
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ILLINOIS.—Bowsburg, Cong. Sab. sch., 70c.; Buda, Cong. Sab. sch., 1; Cable, Cong. Sab. sch., 3.55; Chicago, Six chil-		Donations received in April, Legacies " "	318 68 32,005 49 7,772 41
			<u>39,777 90</u>
		Total from September 1, 1884, to April 30, 1885: Donations, \$223,743.16; Legacies, \$81,059.32=\$304,802.48.	

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MAINE.—Fryeburg, Cong. Sab. sch., 9; Gar- land, Cong. Sab. sch., 3; Woodford's, Mrs. W. A. Baxter, 1,	13 00	Madura, Pasumalai Sab. sch., 1.52; Rev. J. S. Chandler, 91c; Madura ch's, by Rev. J. P. Jones, 16.20,	19 13
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FOR YOUNG PEOPLE.

BIBLE SCENES IN A LAND WITHOUT THE BIBLE.

BY REV. J. D. EATON, CHIHUAHUA, NORTHERN MEXICO.

ONE need not brave the dangers and discomforts of a sea voyage, and of tent-life amongst the Arabs, in order to visit a land where many things are done almost as they were done in the time of Christ. In this Mexican city of Chihuahua, and in the surrounding fields, are many novel sights which seem to belong to Egypt and Palestine.

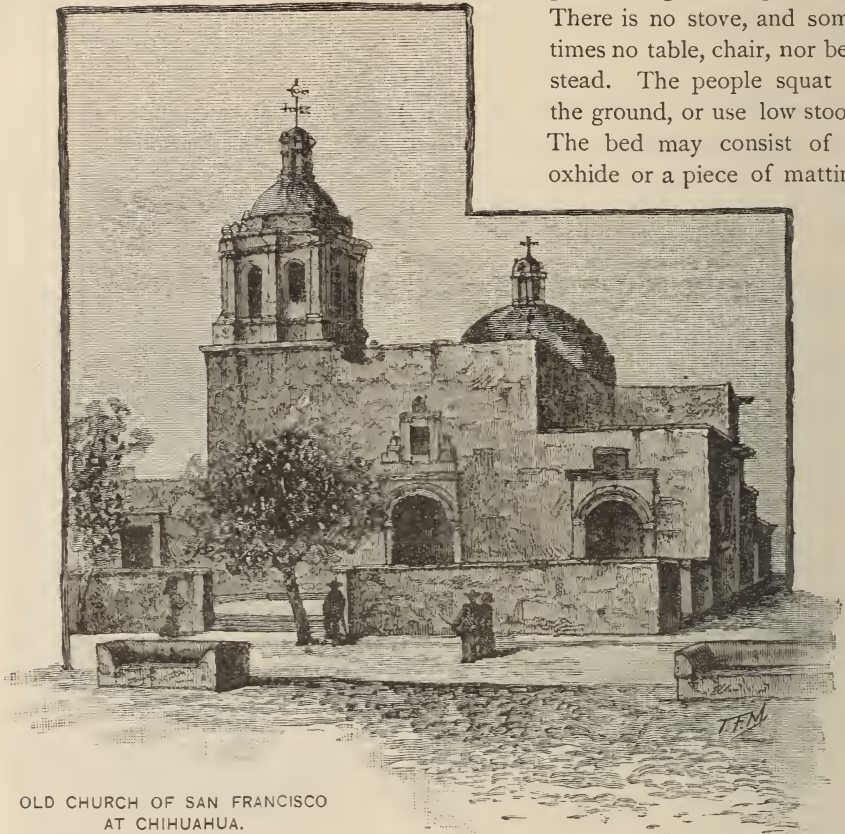


FOUNTAIN AT CHIHUAHUA.

The Missouri Pacific Railroad Company kindly furnishes us with some pictures of our city. The one above represents the principal fountain to which, all day long, come the poor people with pitchers and jars to carry the precious water to their homes, and to the better houses of those who can afford to pay for having it brought. (Rev. xxi, 6.) The women, and even little girls, after filling their earthen jars, will deftly lift the heavy burden to the waist, then to the shoulder, and often to the head, and walk away under it, with wonderful steadiness and grace. (Gen. xxiv, 46.) The water for the mission house, distant a block and a half, is carried in a small barrel slung on a pole between two men, who keep step in a kind of slow trot, and receive three cents apiece for each trip.

While there are grand houses for the wealthy classes, provided with fine carpets, furniture, and pianos, the homes of the poor generally consist of but one room, in which is done the cooking, eating, sleeping, and work of an entire family. The floor is the beaten earth; the walls are built of mud bricks, mixed with straw and dried in the sun (Ex. v, 7), and the roof is flat, made also of mud supported on rafters. Window there is none, the light and air having to pass through the open door.

There is no stove, and sometimes no table, chair, nor bedstead. The people squat on the ground, or use low stools. The bed may consist of an oxhide or a piece of matting,



OLD CHURCH OF SAN FRANCISCO
AT CHIHUAHUA.

lying upon which the Mexican wraps himself in the blanket which has been worn during the day in place of coat or shawl. In the fireplace is cooked the simple meal, consisting of a thick soup of vegetables and meat, and perhaps some *tortillas*, or griddle-cakes. These are made of boiled and hulled Indian corn, which is ground by women, between two stones (Isa. xlvii, 1, 2), mixed with water and fried without seasoning. The pale-looking cake is torn in pieces with the fingers, and a piece bent into the shape of a rude spoon is used to dip up some of the pottage (John xiii, 26), both spoon and contents being passed into the mouth. Firewood is too precious to be used for heating a room, and the cooking for the day is often done with two small sticks, costing about a cent apiece. (1 Kings xvii, 12.)

In the country sometimes we find little round ovens, like a hemisphere, built

outside the hut. For heating them, nothing comes amiss: grass, weeds, brush, dried dung. (Matt. vi, 30; Ezek. iv, 12, 15.) There are no fences to divide the great farms, or *haciendas*, but landmarks are built of stone or brick, often placed on high points of land, and whitewashed so as to be seen from a distance. (Prov. xxii, 28.)

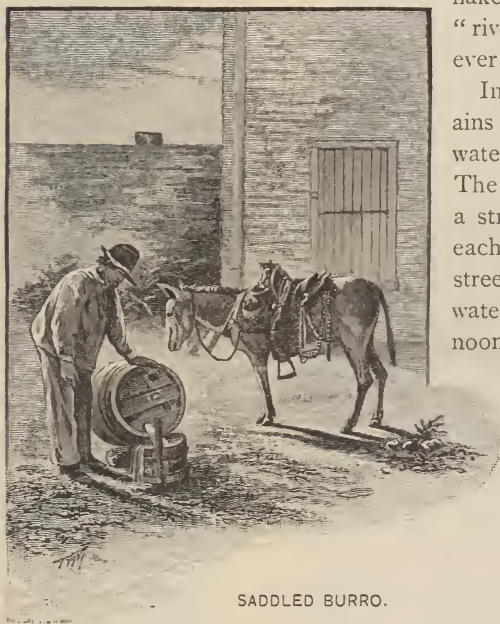
The mixed flocks of sheep and goats are watched all day by shepherds, who bring them home at night to the fold. Other folds there are for the cattle, which during the day have also been herded in "green pastures," and sometimes led long distances to the "still waters." In this "dry and thirsty land" a stream of water or a "pool in the desert" is a great treasure. Not only the "garden of herbs," but fields of grain, before being planted, are covered with a curious network of furrows so that afterward they may be watered evenly and thoroughly in sections. Openings are made or closed often with the naked foot (Deut. xi, 10), and so the "rivers of water are turned whithersoever he will." (Prov. xxi, 1.)

In and around the city "the fountains are dispersed abroad and rivers of water in the streets." (Prov. v, 16.) The price of a garden includes pay for a stream of water for so many hours each week. Down one side of a shaded street this morning runs a little brook watering a row of trees. In the afternoon it merrily rushes along the row of shade-trees on the other side. To-night it will be found in still another street or making glad an orchard or garden. (Psa. xlv, 4.)

The harvested grain is carried to the threshing-floor of stone or beaten earth, in a circular enclosure. Into this are driven a number of unmuzzled cattle or

horses (Deut. xxv, 4), to "tread out the corn." For winnowing, a breezy day is chosen, and a long-handled wooden fan is used, like a huge snow-shovel. With this the contents of the floor are tossed up, and "the wind driveth away" the chaff, leaving the wheat to be gathered into the storehouse. (Ruth iii, 2.) When Ruth (iii, 15) held her veil to receive the six measures of barley, she did as does her sister here with the *reboso* which is wrapped about her head and shoulders. So does a man often carry home the corn or beans he has bought, in the blanket, or *serape*, which was worn over his shoulders. This is often put in "pledge" for money, and there is left him but little "raiment" to sleep in. (Deut. xxiv, 13.)

The great burden-bearer is the ass. He carries leathern bags full of water, jars of milk, bricks, stones, and earth, wood from the mountains, ore from the mines, straw, grass, corn-stalks, coops of fowls, crates of fruit and vegetables,



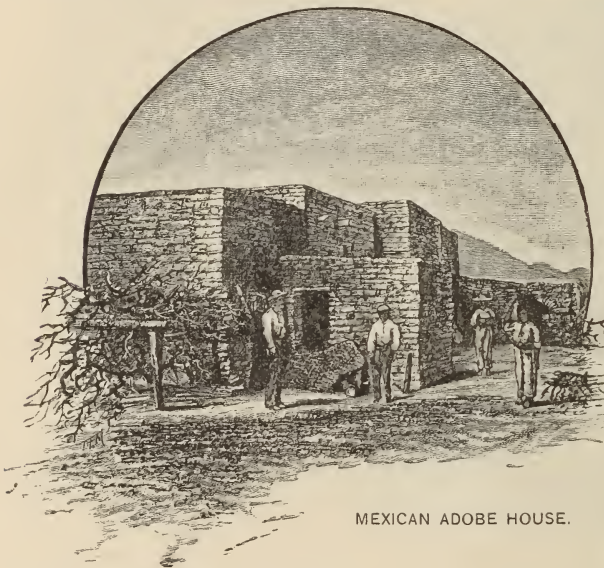
SADDLED BURRO.

children, and even a whole family! For I have seen father, mother, and two children, besides many odds and ends, loaded on one patient ass plodding cheerfully along at his even and rapid pace. Sometimes there will be met in the way a woman mounted on an ass, her face partly veiled, while a baby lies folded snugly in her arms, and her husband, carrying a staff in his hands, walks at her side. It is a living picture of the Holy Family going into Egypt. Very likely, the baby's name may be Jesus, for that sacred name is given to many of the boys here, and even to the girls; and there are many Marys and Josephs.

But these people who show in their country and habits so many pictures of the Bible lands from which some of their ancestors came, by way of Spain, have most of them never seen a Bible, and of course know but little about the Saviour whose story it contains. In their churches they have horrible bloody images of the Crucified; but the image of the Virgin Mary is given the place of

honor above the altar, and to her and to the saints they pray more than to God.

In this whole State of Chihuahua there are but four or five copies of the Roman Catholic Bible for sale, at a price ranging from sixteen to thirty-five dollars. It is very wonderful to this people that they can buy of the missionary a copy of the Psalms or a Gospel for five cents, a Testament for fifteen, and a whole Bible for thirty-five cents. Not



MEXICAN ADOBE HOUSE.

half of the men and women know how to read, but the children are learning, and many of the old and young together are finding great joy in studying and committing to memory the words of the Book.

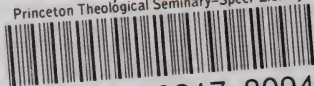
The central *plaza*, or square, of the city is named for "La Constitucion," which gives to all the right of reading the Bible and worshipping God in the way that seems best, no matter how much the priests may oppose. The two main streets which bound this *plaza* are called "Progreso" and "Libertad." The mayor sends us a policeman every Sunday night, and on other evenings when we have meetings, to keep order, to protect us from those who sneer and mock, and who might throw stones if they were not watched. And so the government helps the gospel light to shine, knowing that a free Bible will make "liberty" and "progress" in Mexico more sure.

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Missionary Herald

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